THE UNIVERSITY OF VERMONT FIFTY YEARS AGO

REV. C. A. HUNTINGTON

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THE

UNIVERSITY OF VERMONT

FIFTY YEARS AGO

BY

REV. C. A. HUNTINGTON

Late Pastor of the First Congregational Church, Eureka, Cal.

A chapter from the unpublished reminiscences of one of the oldest of surviving graduates, including brief mention of each member of the faculty with extended reference to Prof. James Marsh, D. D., the distinguished metaphysician, followed by thirteen select sermons of the author written in the key of the Spiritual Philosophy.

WHITNEY & STANLEY
SUCCESSORS TO
S. HUNTINGTON
BURLINGTON, VERMONT

THOMAS HOWARD
EUREKA, CAL.,
1892

Rev. O. D. Bradlee

May 10, 1895

PREFACE.

The chapter composing this little volume was originally introduced as an episode into the personal reminiscences of the author to be accompanied by a larger selection of sermons on miscellaneous subjects. A class of readers to whom the subject matter of this chapter, by reason of its reference to the university, may be of interest, would be less likely to read the autobiography of one of her humblest graduates. I have adopted the plan, therefore, of publishing by itself this tribute to the Faculty and Philosophy of the school in the time of my college life, together with a few discourses suggestive of the influence of the Burlington Philosophy upon my own modes of thought in particular, and upon the settlement of theological questions in general. The appended discourses are written, confessedly not in a key note in harmony with the current theology fifty years ago.

The distrust, however, to which the spiritual philosophy gave rise then, in the churches and among the clergy, has gradually abated, until doctrines which were then fifty years in advance of the age, are now accredited by thoughtful Christians, as the natural outcome of the word of God as it is revealed in Scripture and in the souls of men, both of which are believed to be media of Divine communication.

To give emphasis to this leading thought of harmony between the written and subjective spiritual revelation was the motive that prompted the writing of this humble tribute and the accompanying sermons.

DEDICATION.

To my children, to parishioners and friends who have appreciated my discourses and kindly requested their publication, is this volume respectfully dedicated by the author.

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THE

PERSONNEL

OF THE

COLLEGE FACULTY.

I entered college with the Freshman class of 1837, and was five years working myself through as best I could, dividing my time between the duties of a student in college and the labors of a teacher in a private academy outside of college.

This division of my time, which circumstances made unavoidable, placed me at a disadvantage in my course, but won for me the sympathy of the Faculty for whom my filial affection knew no abatement as long as they lived, and inclines me now long after they are dead, to record my ac-

knowledgement of felt obligation to revere their names, honor their memory, and bear witness to their superior wisdom and unselfish devotion to the welfare of every pupil.

My connection with the University brought me at once into personal relations with men of the highest attainments in scholarship, and of the loftiest motives in the work of education. President John Wheeler, Professors James Marsh, Joseph Torrey, George W. Benedict, and Farrand N. Benedict, were men unrivaled in their time as disciplinarians in their respective departments of study. The system of education which these men organized, and which had its roots deep in the Platonic philosophy, for which the school was distinguished, was felt by students as soon as they came under its influence, to be something more than a drill in mathematical problems and the idioms of ancient Greek and Latin. The ideas of these men were seen to rise at once beyond the recitations of the class room to the higher fields of spiritual truth, to which the preliminary drill is but a passport. We were made to see that each step in the course, if well and truly taken, was a step of progress towards the ultimate solution of the great problem of man and his relation to the infinite. We were made to realize something of the true meaning of life, in the very

outset, and were inspired to use the drill of each successive day, not as a stepping stone to some pecuniary advantage, but as a step upward toward the mastery of all truth and the full realization of the innate powers of our being. Before I had yet passed the first term of my Freshman year, the business of teaching was invested with a new meaning; not by reason of my progress in algebra and herodotus, but by reason of my personal contact with the men themselves whose every word and act indicated that while their feet were on the ground, their heads were in the realms of the unseen, and that the material earth was but the scaffold that supported their bodies, while their minds were grappling with the great invisible law of things, powers of being, sources of life and eternal good. The personal influence of these men was more to me than all beside in my college life. For, as above intimated, I was necessarily interrupted more or less, all the way through, and suffered the loss of some of the important studies of the course. Yet I had rare opportunities to feel the power of the men themselves, which, as Horace Bushnell says of parental influence, "Was like a running stream bearing down upon me hour by hour," giving conscious form to my convictions and purposes, as from day

to day I labored to meet the requirements of the class room.

At this point I shall digress from the line of my narrative and speak briefly of the "personnel" of the men then comprising the Faculty, to whom the University of Vermont owes whatever in its system of philosophy and methods of education distinguished it not only from other schools in Vermont, but from most of the colleges of the country.

Besides the college officers named above, Professor Henry Chaney, an alumnus of the University, was added to the Faculty during my freshman year.

These six men were persons of strongly marked individuality, and of high moral convictions, as well as of critical scholarship, each in his special department, and all, generally, in things pertaining to the best educational discipline.

President Wheeler was an executive officer of rare ability. Among men of affairs, no less than among men of culture, he was always at home. Sagacious in superintending matters of finance, he was at the same time alert in giving directions to the internal policy of the college under the advice and counsel of the whole Faculty. He was a man of address, and whether on the platform or in the pulpit, he was equal to every emergency,

and could worthily represent the college, in its relation to the Church, the State, and the work of education in all subordinate grades. His tall and commanding person, his dignified yet affable intercourse with students, together with a happy faculty to inspire in them lofty aims in all their studies, conspired to make his personal influence over students extremely potent, even without much direct teaching in the class room, which duty for the most part devolved upon other members of the Faculty.

In the person of George W. Benedict was seen the type of a pure, high souled, well poised manhood, and of thorough, diversified, accomplished, scholarship. The substratum of his character, was a broad, comprehensive, practical common sense, to which were added the graces of a true Christian gentlemen, and a supreme regard for honest sincerity in all duty and all relations. As a teacher in natural science, there were few in his lifetime his superiors. But to this, his chosen department, his acquirements were by no means limited. When occasion required, he could relieve any of the other professors and instruct in the pure mathematics, in ancient and modern classics and belles-letters. He was a scholar in the truest sense of the term, which fact combined with his affable, paternal spirit, made him a

teacher revered by all pupils whose hearts were capable of responding to unselfish, wisely intended endeavors in their behalf. He was every inch a man, a true cosmopolitan, at home everywhere, in business circles, in polite society, in the class room, in the lecture room, in the prayer meeting, among statesmen, authors and scholars; amid all surroundings he was nature's nobleman; and out of his genial nature there went an inspiration which cannot be described, but which every earnest, faithful student could feel and could not forget.

Professor Farrand N. Benedict was a mathematician, and as such, a factor in the educational system of the University quite indispensible. What he did not know in mathematics (according to a common saying) was not worth finding out. It was the law of his life to know every thing which he studied as perfectly as his author knew it. Whatsoever Euclid or Newton or Kepler, or any other of the great masters developed in mathematical truth, Farrand N. Benedict could teach. But his great usefulness as a college officer, lay not so much in his far-reaching knowledge, which embraced fields of inquiry far beyond the limits of the college curriculum, as in the thoroughness of his methods, and the patience of his drill, in the elementary subjects so funda-

mental to all true progress, by reason of the wide application of mathematical to all other sciences. This habit of thoroughness and of unwearied patience on the part of the Professor, not only gave him a very high place in the esteem of all the other members of the Faculty, but endeared him to all pupils who yielded kindly to the rigorous discipline of his method of instruction. Superficial methods in his department were fatal to all right progress in other subjects of knowledge. Against this Professor Benedict was an effectual guard. He aimed to send every student from his department well prepared to apply his knowledge in the acquisition of all the sciences of the course.

Professor Chaney came in as an adjunct to the other professors. He was a man of all work in the educational hive. He could lead classes in algebra, in Latin, in mechanics, in optics, or in civil engineering. He was a good scholar, an excellent man, and an important auxiliary, affording much needed relief to other professors, and much valuable help to the classes in different parts of their course.

No word of mine can add anything to the just fame of Professor Joseph Torrey, who for forty years was a bright and shining light in the University. His name is familiar to scholars and

theologians on both sides of the Atlantic, in whose libraries are found the works of Neander, the great church historian, which Dr. Torrey gave to the world in the English language, and without which no theological library can now be considered complete—but of course he was best known by those who came in daily contact with him in the relation of pupils. They better than others could appreciate the characteristics of his mind. He was a model of accuracy in every thing, no less in the minute affairs and duties that fill up life, and in the aggregate determine character, than in the great questions of truth with which his mind was wont to grapple.

His scholarship was not only accurate, but it was large and varied, more so, probably, than that of any contemporary scholar in any American college. He "drove more sciences abreast" than any other learned man of his time and country. He could read most of the languages of Europe. He was an expert in botany, anatomy, and physiology. His acquaintance with literature was comprehensive and profound. Naturally, when a fund of $10,000 had been raised for the purchase of a library for the University, he was chosen to go abroad and make the purchase. In the discharge of this commission he visited all the chief centers of learning, in Great Britain and

on the continent, and succeeded in collecting out of all the best literary markets of the world, an aggregation, of books which George P. Marsh, in his speech on the floor of Congress some years later, when discussing the bill for accepting and appropriating the Smithsonian fund, declared to be superior in excellence to any other collection of like dimensions and like cost in the world. And the judgment of George P. Marsh was authority anywhere on such a subject.

Professor Torrey occupied at first the chair of Latin and Greek, but for twenty-five of the later years of his life he adorned the chair of metaphysics. In whatever he taught he was an oracle of truth. And yet he never got beyond the docility of a humble learner. To the day of his death he was always a laborious student, and neither in study nor in teaching did he limit himself to any one line of inquiry. In the Republic of letters, in the schools of art, in the laboratory of nature, in the science of government, in the history of the church and of empires, and in the philosophy of mind and of morals, he was equally at home. His every habit as a scholar bore with authority upon the minds of his pupils the authority of absolute truth. It was proverbial of him that he could teach more with fewer words than any other man. A bare hint or in-

quiry calling attention to an inflection, a particle or verbal form, would disclose the source of error, the correction of which shed new light upon the meaning of a whole paragraph. This the student was left to discover himself without being told otherwise than by a bare suggestion. In matters of discipline he was dignified and reserved. It was usually enough to discover by a hint that Professor Torrey was displeased with our conduct. No self-respecting student would willingly and knowingly incur the displeasure of one in whose rectitude and wisdom all cherished such implicit confidence. He governed by what he was, more than by what he said or did. The whole tendency of his life and teachings was to make every student a law unto himself, and thereby reduce the college discipline to a regime of autonomy.

DOCTOR MARSH

AND THE

SPIRITUAL PHILOSOPHY.

But the "esprit de corps" of the University of Vermont, that which gave significance to the term "Burlingtonian" applied as a cognomen to individuals of the Alumni, was not original with any of the men above referred to, nor was it the product of the united wisdom of all combined. They were all, without exception, superior men, and in their respective departments teachers without rivals. But they no less than their pupils were susceptible of impressions and subject to modifications in their mental conceptions under influences external to themselves, and consciously or unconsciously, they yielded to the silent force of a single philosophic mind that

moulded them into unity of thought, and method in all the processes and aims of educational culture.

The presiding genius that gave impress and individuality to the scholarship of the University, resided in the person of Dr. James Marsh. He was familiar with all the great leaders of thought, both ancient and modern. But it was not his Platonism, his Kantism. or his Colridgism, that made him the master spirit among his colleagues, or which gave tone to the discipline and mental achievements of his pupils. It was himself. So broad, so profound, so universal were his researches in all that relates to human thought, and to language the instrument of thought in every age, that he came to be more than a vehicle to convey the teachings of the great masters to other minds. Himself, like the great philosophers of antiquity, by inhaling for a life time the atmosphere of truth in the loftiest altitudes, became personally an oracle of truth, and shed around himself a light so clear and so commanding as to eclipse the light of all false philosophy.

The influence of a great soul is best symbolized by the silent unseen forces of nature. It carries with it great minds, and small as the gulf stream floats the heaviest ships and the lightest

fragments, all alike unconscious of the mighty current in whose power they are; the stream meanwhile, unconscious of its burden. The truly great man influences by what he is, as the sun influences by its spontaneous radiation. Some such the world has produced in every age, and such preeminently was the subject of this narrative.

All who have read the memoir of Dr. Marsh prefixed to his literary remains by Professor Torrey, are prepared to justify my own estimate of the man. Such was my personal intimacy with him, however, while an inmate of his home, that I am able to add some things not mentioned by his biographer, which shed light on his superiority as a scholar and the way in which he gained that superiority.

In the early part of his course, himself, Geo. P. Marsh, Joseph Torrey, and (if I remember rightly) Rufus Choate, formed a club, purchased the entire library of classic Greek and Latin, including everything that scholars consider of any value in classical literature, and set about reading it.

All this they did independently of college requirements; outgrowing their tutors in classical knowledge, the Faculty early ceased to require their presence in recitations and consented to the

more enlarged and independent course prescribed by themselves. They persevered in the plan until their entire library was exhausted, and they had made themselves masters of Greek and Roman literature. Thus they laid the foundation of their acknowledged preeminence in philology. This the Doctor related to me in no boastful spirit, but as an incentive to go beyond the requirements of the class room in my own classical study. This incident is alluded to as an index to the style of his scholarship. With him the knowledge of language was the condition indispensible to a knowledge of the soul, which is the beginning, the middle, and the end, of all true knowledge. Words are a transcript of the unseen in man, the picture of the inner life of the generations of the buried past. Hence philology with him was the key to all wisdom. Dr. Marsh made himself master of this key not as the end of study, but as the instrument by which to open the sepulchres and hold converse with the wise of all times and all tongues. This is the point at which to begin the study of man. Language is the instrument of reason. Reason is the image of God. Philology is the avenue to anthropology, and anthropology the only gateway to theology.

Whatever language could be made available as

an instrument in unfolding the truth of philosophy, of that he made himself master. The modern classics no less than the ancient, were brought into requisition as an avenue to all shades of German and French philosophy, enabling him to bring to the light of truth the sophistries of modern transcendentalism, and the heresies of modern skepticism.

The Platonic doctrine of innate ideas is the corner stone of the spiritual philosophy, which begins with the proposition that all truth is original in the supreme reason, is transcribed by the finger of God, and is innate in the human reason. The place to begin to know God is in the soul of man. Here is the starting point of all morality, of all duty, of all right. Morality is the same thing in every age. It did not originate with the Bible any more than the laws of geometry originated with Euclid. He did not put his theories into the soul, he derived them from it. The writers of the Bible did not put law into the soul of man. They first studied the law revealed in their own conscious being antecedent to all written law, and from thence transcribed it on parchment.

Hence the genius of Dr. Marsh's philosophy like that of the ancient philosophers was introspective, the turning of the mind inward upon

itself, "to know thyself," as the first condition of knowing Him of whom "thyself" is the image.

This aphorism was made the corner stone of the educational system of the University of Vermont. That system began in the knowledge of the soul itself, which was not regarded as a blank sheet, or as an empty receptacle to be filled from without; but as in the acorn the germ of the oak is innate, so the soul is pregnant with the germs of all truth, and the business of education is not to pour in from without but to educe from within, and to evolve the full grown man in all the symmetry and grace of character.

What Dr. Marsh was to the school as a teacher of spiritual philosophy, he desired to be to the theology of Vermont as a teacher of spiritual religion. The issue between the current theology of his time and his teachings, was as strongly marked as the issue between the utilitarian philosophy of John Locke and the spiritual philosophy of Immanuel Kant.

On this subject, however, he holds the following language in his preliminary essay to Colridge's "Aids to Reflection:"

"It will not follow that our religion is necessarily wrong, or our essential faith erroneous, but that the philosophical grounds on which we are accustomed to defend our faith are unsafe, and

that their natural tendency is to error. If the spirit of the gospel still exert its influence, if a truly spiritual religion be maintained, it is in opposition to our philosophy (meaning the current empirical philosophy), and not at all by its aid.

"Neither reason nor experience, indeed, furnished any ground for believing that the living and life giving power of the Divine word has ever derived any portion of its efficacy in the conversion of the heart to God from the forms of metaphysical theology with which the human understanding has invested it."

His claim was that evangelical religion, if it flourished at all (which he does not question), flourished not by the help of the current philosophy but in spite of it. To understand Dr. Marsh's attitude, it is first necessary to know the distinction between the different schools of philosophy—their antropology is different. Man is a different being under the different systems. One school makes him to be the creature of circumstances. He is what he is by reason of forces external to himself. Hence it is called the Empirical School, because ideas come to him from without through the experience of the senses.

It is called the Natural School, because it teaches that man, like the lower animals, is a

subject of natural law. He is what nature causes him to be. He is a link in the chain of natural cause and effect, a creature of necessity—not a self-determining agent.

It is called the Material School, because it ignores the supernatural in man, ignores any Divine element in him other than understanding which is common to men and animals, and which is limited in its exercise to visible phenomena. If it employ the term reason, it confounds its meaning with that of instinct, which, whether in men or animals, can but contrive, compare, forecast and pre-arrange with reference to material things, while it points to the statute book for conscience, and waits for a school-master to lay down rules of right and wrong.

It is called the Utilitarian School, because it measures all human conduct, not by any inherent principle of action, but exclusively by its utilities, by its outcome on personal pleasure, or social happiness, or the general welfare. It makes no account of the spiritual motives of the soul, but in the light of the understanding judges of the merit or the demerit of conduct wholly by its utilities. Whatever eventuates in happiness, in advantage to the individual, to the church, to the State, is approved as right because of its result, regardless of the underlying motive of the

act—or rather the underlying motive appears to the understanding from what is seen in the external result.

The original projector of this Utilitarian School of thought was John Locke, whose philosophical conceptions gave mold and flavor to the theology of Doctor Paley. Both of these men were accredited as leaders of the religious mind in England, Scotland, and the United States during the eighteenth and the early part of the present century, which religious mind took on modified shades of opinion under Bentham, Hartley, Hobbes, Hume and John Stuart Mill, all of whom, like the several children of the same family, owe their paternity to the same progenitor, but bear complexions, much modified in appearance, without obscuring their family origin. The inevitable outcome of the philosophy of Locke, when carried to its logical conclusion, is atheism as taught by David Hume, and materialism as taught by Spinoza and the pantheistic school of which he was the acknowledged head.

Respecting the relation which the metaphysics of Locke bore to spiritual religion, Dr. Shedd, in his history of Christian doctrine, volume 1, page 94, speaks thus :

"The English and American theologies of the eighteenth and nineteenth centuries have felt the

influence of the Locke philosophy in the modified form of the Scotch school, while the earnest and practical religious spirit which has characterized these churches has tended to neutralize the materializing elements that still remain in it."

Still, as Dr. Marsh declared, true spiritual religion owed nothing to the philosophy of Locke or to the theology of Paley. If it flourished at all, it flourished in spite of their teachings, in spite of all the false, unreasonable and unscriptural conceptions that have their roots in a factitious anthropology which ignores the fundamental condition of humanity, viz: the autonomy of the will, and makes man the passive victim of necessity—clay in the hands of the molder—a sinner, not by the independent volition of his spiritual freedom, but because

> "Our mother took the poison there
> And tainted all her blood."

It makes him to be saved, because Divine sovereignty chose him to salvation, or lost, because such was the necessity caused by a power external to himself.

But the Burlington philosophy, of which Dr. Marsh was the living exponent, begins in a different anthropology, and eventuates in a different interpretation of man's moral relations, and of God's written and unwritten communications.

First, then, what do I mean by the different anthropology of that which is known as the spiritual school? That anthropology recognizes man as a Divine being, differing from the Supreme being, only as a drop of salt water differs from the mighty ocean, the same in essence, comprehending in miniature all the attributes of divinity. God breathed his own divinity into the nostrils of Adam, and he became a living soul in the image of God. Himself in-breathes his own attributes of reason, conscience, free will, into every child of the race. Thus, while as sensuous creatures, we are as beasts having instinct or understanding to guide us in our material relations, we are at the same time endowed with reason to guide us in our spiritual relations, which, like the Supreme reason, makes us morally independent, and therefore, morally responsible. I cannot more directly reach this important distinction than by quoting the following paragraph by John Tullock in reference to Colridge's spiritual philosophy:

"The really vital question is, whether there is a Divine root in man—a spiritual center answering to a higher spiritual center in the universe. All controversies of any importance come back to this. Colridge would have been a great Christian thinker if for no other reason than this, that

he brought all theological problems back to this living center, and showed how they diverged it. Apart from this postulate, sin was inconceivable to him; and in the same manner all sin was to him sin of origin, or 'original sin.' It is the essential property of the will that it can originate. The phrase 'original sin' is therefore a pleonasm. If sin were not original, or from within the will itself, it would not deserve the name. A state or act that has not its origin in the will may be a calamity, deformity, disease or mischief; but a sin it cannot be."

The above quotation is very nearly in the exact language used by Dr. Marsh before his classes more than fifty years ago. The fault he found with the current theology was, that it ignored the "Divine root in man" and asserted its theological dogmas without any reference to a subjective standard of judgment residing in human reason. They were true because the Bible (often of doubtful interpretation), asserted them, or they were true as propositions of an authorized creed. Reason had nothing to do with them. Christian truth, it was supposed, lay at hand in the Bible, an appeal to which settled everything, and it was little less than heresy to ascribe authority to the antecedent revelations of reason.

And this accords precisely with the method of

the Bible. The Bible nowhere presupposes man's ignorance of the truth which it discusses. It never argues the being of God with men. The very first verse in the Bible assumes that the being of God is an "apriori" truth and belongs originally to the reason of man.

The fact of human sinfulness is not true because the Bible asserts it. It is a fact of consciousness—coeval with transgression—and for that reason is written in the Bible. The Bible prescribes the remedy, but the fact is known to reason without the Bible. The freedom of the will is nowhere inculcated in the Bible, but everywhere assumed as an axiomatic truth. Man does not learn it from the Bible nor from any other source external to himself. Every man knows without being told that he alone is responsible for his actions. When God says, "come now let us reason together, though your sins be as scarlet, they shall be as white as snow," he invites man to the highest vantage ground possible and proposes for him the only remedy. He does not put him to school to learn any lessons in theology. He does not tell him to offer sacrifices to multiply prayers, or give alms, but he says, "come now let us reason together." Give reason its sway, act rationally, as you know you ought to

act. Obey the truth as revealed in the soul before it is written in the Bible.

Would we know the mind of God toward us, would we know our own moral maledy, and learn the remedy, we must first know ourselves, for only by the study of ourselves can we know God in whose image we are made. This was the wisdom of the great philosophers of antiquity—of the Great Teacher himself—who made all his appeals to the human conscience as the ground of highest authority, and of the Apostle Paul who found a law in his mind ever erect and firm against the law of sin in his members.

But this was not the method of the Evangelical School in Dr. Marsh's day, nor of some in our own day. Theologians began at the other end of the great chapter of Divine truth. They treated the human soul, that Divine entity, equipped with the very prerogatives and powers of the Supreme reason, as an empty casket to be filled up from without, as we pour water from one pitcher into another that is empty, instead of courting the free exercise of the soul's God-given attributes, saying, "come now let us reason together," let us weigh well the Divine instincts within ourselves, and draw out of the deep well of truth therein abiding the living waters that spring up into everlasting life. Instead of this, they

crammed the soul with the crude notions of human schools, doctrines and dogmas, the wisdom of man's device. The result is, that truth, which is a unit, and which is revealed alike to all souls, is divided against itself. And the Gospel, which ought to be, and in order to its proper mission must be, a Divine diapason of loving harmony, is rent by discord, and becomes the grating jargon of parties and sects in disagreement.

And this all results from a false conception of the being of man, and a false idea of the objects of revelation. It is assumed that the Bible is given to educate man religiously, and so it is. But to educate, as before asserted, does not mean to pour ideas into an empty receptacle, but to draw out those that are innate, as the heat, moisture, and fertilized soil draw out the embryo germ innate in the acorn. The Bible is given like the powers of nature. It is not a vehicle to bring to man the lumber out of which to build creeds, or the stuff with which to cram an empty soul, and fill it with dogmas and notions and ritualistic forms. The Bible is not given to report the being of God, or tell man of sin, of retribution, of holiness and spiritual peace, in which are involved the full meaning of heaven and hell. The Bible was given to stir up, to stimulate, and quicken into living consciousness, these heaven

descended realities, which belong to the soul as its original furniture derived from the Supreme reason, and which made it to be in the image of God.

But theologians go to the Bible first assuming that to be the starting point of truth, and out of the literal terms of the written word cull material with which to construct their self-projected systems of trinity and unity; of universal atonement and limited atonement; of the divinity of the Savior and the humanity of the Savior; of necessity and free will; of bodily resurrection and spiritual resurrection; of a second advent in the flesh yet to come, and of a second advent in the spirit already fulfilled; of plenary verbal inspiration, and of inspiration of meaning expressed in human words, which conform each writer's statements to his own characteristic style; of apostolic succession, and of no succession, and many other dogmas which, however paradoxical, are all provable by scripture of which there is as much on one side as on the other.

And yet the Bible is a unit when studied in the light of reason. Its spiritual meaning is to be determined not by the dictionary. Tried by that test, there are almost no contradictory notions that cannot be proven by it. But tried by the subjective rules of reason, all differences har-

monize, and the church universal becomes one in Christ Jesus on all points of truth relating to spiritual religion. See now if this is not so.

All Christians believe in God, the one holy Almighty Creator and Judge. That is a doctrine of reason, and so far all agree. All Christians believe in the doctrine of sin and the necessity of atonement and reconciliation. This is a doctrine of reason, a doctrine universally known, whether or not a written revelation be known. In this, Christians the world over, Catholic and Protestant of all denominations, are of one mind. All Christians believe in retribution, in God's displeasure at sin, and his complacency in holiness. This is a doctrine of reason, and so far all are agreed. All Christians believe in the golden rule. This is a doctrine of reason, "apriori" in the soul, an eternal unchangeable law in which all agree. These are the only doctrines that will cut any figure in the day of judgment. These are all revealed in the soul. And the Bible, so far as it is the text-book of spiritual religion, interpreted in the light of reason, reveals nothing else.

Did Dr. Marsh's philosophy seem to underrate the Divine oracles? God forbid. What he deprecated was the theological tyranny that insists on the enforcement of arbitrary mechanical systems of doctrine against which all reason revolts;

systems that ignore the fundamental grounds of spiritual truth, and in the light of a factitious philosophy literalize, materialize, and pervert all the glorious imagery of the Bible which reason employs as the signs of great spiritual realities. What he maintained, was that reason and revelation were each of Divine origin, and that the latter cannot be rightly understood without reverent respect to the former. When that is conceded the word of God will be found consistent with itself and in harmony with reason. And then the discords that now distract and disintegrate the church will be turned into harmony, and religion pure and undefiled will liquify the church militant, and recast her into the mold of the church triumphant, whose celestial choir sings in the same key for ever and ever.

Dr. Marsh was a great moralist, but no controvertialist. His method in ethical discussion was to state fairly both sides of a proposition, and, by concentrating upon the wrong side the light of true philosophy to dissolve the error as by the power of a sun-glass, finding it easier to dispel the shadow by pouring in light than by cutting down the tree that projected the shadow.

His bearing was always so modest, and his spirit so Christ-like, that the antagonism to

which controversalists are usually exposed was greatly disarmed.

And by so much as this was true, the system of ideas which he taught found more easy access to the minds of even the most ultra of the Utilitarian School. As a theologian, Dr. Marsh never attempted to formulate a religious creed, but as a metaphysician, he aimed to unfold the deep foundations of truth abiding in the inner consciousness on which the laws of rational interpretation rest, and leave his pupils to frame their own creed in the light of the truth so manifested. The church of his day was the victim of prejudice, crystallized into the unreasoning dogmas of a material, utilitarian philosophy, of the demoralizing effect of which a filial disciple of Dr. Marsh, on presenting a memorial tablet to the University with which to adorn its new chapel and bespeak his own and the love of all his disciples, speaks thus:

"In Dr. Marsh were happily combined the profound and universal scholar, and the earnest and devout Christian, philosopher. He did a great and memorable work in introducing the intuitive or spiritual philosophy, so called, to the young men of our country of forty and fifty years ago, in an age notable for the prevalence in the popular mind, in the lyceum, in pulpit, press, and

halls of learning, of a philosophy, sensuous and utilitarian, false and demoralizing, and in its teachings, largely in fact, though not always in form, name, and purpose—anti-Christian.

"In this great work of restoring the sublime philosophy of Plato, of Cudworth and Hooker, of Bacon and Milton and Leighton, and of the profound and majestic John Howe, to its ancient and appropriate place in the university curriculum, and to the no less task of exposing and refuting the errors, sophistries and absurdities of this sterile and debasing philosophy that everywhere dominated the public mind, Dr. Marsh found a congenial field of labor, and one into which he was eminently fitted to enter, by his mental and moral structure, by previous study and research, and by his wide and profound scholarship.

"But this great and characteristic life-work was undertaken in the face of many adverse circumstances sufficient to have intimidated a man of less clear and discriminating insight, and of less positive convictions.

"Through persistent writing and teaching; through the unconscious power of his personal contact; through his unsurpassed facility in inspiring young men in quest of light and truth, with an irrepressible enthusiasm in the pursuit and acquisition of knowledge, Dr. Marsh initiated

the great revolution in this barren and subversive philosophy everywhere prevalent, but all this at the peril of forfeiting the confidence of many of the great and good men of his time, and of sacrificing his position in the church and in the university, which revolution has since reached many of our institutions of high learning, and has manifested itself in an eminent degree in much of the better and sounder scholarship, theology and literature of the age."*

To have projected a formal creed then in the light of the spiritual philosophy, and to have attempted to substitute it in place of the creed then in vogue in the churches would have been to take a step fifty years in advance of his time. for which the church was not prepared. It was more than the church could patiently bear for him to project into the theological discussions of his time the aids to reflection, and by his preliminary essay, endorse the Christian philosophy of Samuel Taylor Colridge.

The most that he attempted in all this was to awaken reflection on the deepest principles that underlie all truth, and leave the minds so awakened to formulate doctrine in accord with enlightened reason. With him creeds were one

*Address of Hon. William P. Pinson of class 1839 to the Board of Trustees on present. tion of the Marsh tablet in 1883.

thing and religion quite another thing. The one was the "letter that killeth, the other the spirit that giveth life."

In his teachings Dr. Marsh never raised any of the questions more recently mooted by what is called the higher criticism, such as plenary inspiration, chronological, historical or scientific errancy; he believed with Job that "there is a spirit in man and the inspiration of the Almighty giveth knowledge." To get into the mind of his pupils the great thought involved in this aphorism was the point at which he aimed as the "sine qua non" of biblical knowledge. The truth revealed objectively on parchment is first revealed subjectively in the spirit, and the objective written revelation can be understood only in the light of the subjective spiritual revelation.

"I will put my law in their inward parts and write it in their hearts, and will be their God, and they shall be my people," saith the Lord. (Jer. xxxi, 33.) Anthropology was with him the first step in the mastery of truth. To unfold man to himself was the lofty climax to which he aspired. "Know thyself." This was the end of all acquirements, the glorious acme of all learning. To answer the ever unsilenced whispers of the soul, asking, what am I? From whence came I? and whither do I tend? This mysterious, un-

seen, intangible something within me, that reasons, that loves, that hates and aspires, that longs, and refuses to die. Am I to be or not to be, when the seen and tangible is sloughed off? Am I to shine or be snuffed out as a candle is extinguished? Whence the sanctions of the unseen court within me that tries me every hour, that dooms me or acquits me, that lashes me with remorse, or beatifies me with smiles of approval? Whence and what am I and whither am I bound? To answer these yearnings of the soul Dr. Marsh laid under contribution everything knowable in history, in nature, and philosophy.

The result of all which, inquiries was to confirm the inherent convictions of the soul, man is a spirit as truly as God is a spirit. For a limited period lying between the cradle and the grave, he resides in a sentient body, corresponding to that of the animals. But the sentient body is not the I; not the personality; not the man any more than the material cosmos is God. God is a spirit apart from and independent of matter. Man who is declared to be in his image is in the same sense a spirit. The spiritual philosophy determines the antecedent of the pronoun I when man speaks of his true self. It is spirit; it is supernatural; it is self-asserting, independent, and hence absolutely and unconditionally responsi-

ble. It is entirely out of the chain of natural cause and effect, so that nothing divine or human can necessitate its action, save its own responsible will in which all its moral volitions originate. By this it is not meant that causes external to man cannot influence him. It is meant that no power external to man can compel his spiritual volitions, otherwise moral responsibility is inconceivable, and choice is a misnomer.

Not so with the material philosophy which makes man a creature of necessity. He knows, and thinks, and wills only as he is acted upon by forces and phenomena external to himself. His sinful nature is inherited and is the result of a cause over which he has no control. His understanding, which is common to men and to animals, the channel through which the beast knows, is the only channel of knowledge which the materialist recognizes. He uses the term reason, which belongs exclusively to spirit, indiscriminately with understanding the faculty of sense, which is common both to men and animals, and thereby confounds the most fundamental distinction in philosophy. One dog is more knowing than another dog; one man is more knowing than another man. But the channel of knowledge (the functions of sense and the impressions of external phenomena), is the same to both—both

have understanding—and if this were all, death would end all with the man as with his dog. But this is not all. God breathed into man's nostrils and he became a living soul. This is not said of any other form of life. Man alone, of all the creatures he had made, was endowed with that Divine thing called soul, which in form, essence and attribute, is like God. The spiritual philosophy takes it entirely out of nature and recognizes its equipment with all the qualities of the Supreme reason, which qualities distinguish us from the bruits that perish, are the image of God in us and constitute our proper humanity. Thus equipped, Dr. Marsh adopts as his own, the sentiment of Colridge expressed as follows:

"Reason and philosophy ought to prevent our reception of doctrines claiming the authority of revelation only so far as the very necessities of our rational being require. If it contradict reason we cannot believe it, but must conclude either that the writing is not of Divine authority or that the language has been misinterpreted."

Dr. Marsh accepted Jesus Christ as the living revelation of God to men. He is a living, walking, speaking bible. He is the word, "which was in the beginning with God and which was God. In him was light which lighteth every man" (not wilfully blindfold), "and in him is no dark-

ness at all." He is the manifestation to the world of the Supreme reason. All other manifestations of God are more or less imperfect, as the vehicle is imperfect. Language is a human instrument. Nobody pretends that language is an infallible vehicle of thought, however infallible the thought itself. At best it is a clumsy carriage, ever and anon undergoing revision and yet never perfect. But Jesus the living word, the Divine manifestation no sacrilegious hand ever attempts to revise. And whatever in the written revelation is contrary to the Supreme reason as revealed in him cannot be received as of Divine authority. If it seem to contradict Christ either in letter or spirit it must be uninspired of God or misunderstood of men. The symbolic language of the Bible employed as the vehicle of spiritual truth, if literalized and materialized, is often wrested from its true meaning and martialed under a thus, "saith the Lord," into the support of doctrines contradictory in themselves and abhorrent to the spirit of the sermon on the mount. That is the standard by which all sectarian creeds, and all theological dogmas must be tried. When the five points of Calvinism find quarter in the teachings of Christ himself, then, and not till then, let them claim Divine authority, however strongly they seem to be fortified by the literal

phraseology of the inspired writers. To say that the dogmas are revealed and must be believed, however reason revolts at them, and however wide their departure from the words and wisdom of Christ is to expose the impassible gulf between the two great schools of thought of which the University of Vermont in Dr. Marsh's time was the exponent on one side, and the hyper calvinists of that period were the exponents on the other.

The classes in the University of Vermont have never been large in number, and most of those in his day were small. But some of every class drank in the spirit of the great Master, and went forth to reflect the light that he infused into their minds, and to be men of mark in whatever calling they labored, whether in the department of letters, of law, of science, or theology. And the few of us now on the stage, who lived in his day, can compare the theological thought then predominant with that of the present time, and can appreciate the results of Dr. Marsh's metaphysics in tempering the tone of the American pulpit, conforming it with reason, and by so much eliminating from our religious life the grating discords once the lament of the saints and the stumbling block of sinners.

That there has been progress in the direction

of more rational modes of thought, and toward the simpler and more spiritual formulas of the Apostolic church and of the great reformers, is abundantly obvious. Yet religion, pure and undefiled, never changes. It is the same "yesterday, to-day and forever." When we speak of progress of religious thought, we do not mean that conscience, free will, reason, the essential constituents of our humanity change; they are the same in all generations. The Divine spirit bears witness with our spirit that we are the children of God, however heavy the theological burdens that men lay upon our shoulders. Religion is one thing, and formulated theories are quite another thing. That our fathers were less loyal to God than their children, filial love forbids us to think. We revere their piety, while we decline the dogmatic burdens which they so patiently and so conscientiously bore. Their religion was pure and undefiled in spite of the irrational philosophy with which it was invested.

The doctrine of the resurrection was to them no less than to us a great spiritual reality. It meant immortality and eternal life of the disembodied soul in spite of the materialism of their creed that loaded the pure spirit down with dead men's bones and all the uncleanness of the tomb.

The doctrine of the second coming of the Son

of man and of the general judgment was no less spiritually true and real to them, looking at it as they did through the telescope of a material philosophy which projected the whole drama as a phenomenon of sense to be realized in the dateless future "when time shall be no longer," than to us who realize that the promise of the coming of the Son of man is fulfilled already, and that the judgment seat of God is within the human soul, and that as soon as "the dust returns to the earth as it was, the spirit returns to God who gave it," who will then bring every work into judgment.

They were no less loyal and loving to God, "who so loved the world that he gave his only begotten and well beloved Son" to redeem it, because taught that Adam, by eating the forbidden fruit necessitated the fact, than we who believe that we all sin as Adam did, not because he sinned, but by the voluntary act of our own free will, and hence ourselves alone are responsible. They were no less reverent to God because their theology failed to teach them that to God there is no futurity; that He is independent of all relations of time; that He lives in an eternal present; and that what is future to us is historical to Him; and, failing of this, taught them that God prearranged and necessitated from eternity all

events in nature and all volitions of men, a doctrine abhorrent to reason and now obsolete from the deliverances of the pulpit, though not yet expunged from the formulas of some of the creeds.

Heaven was no less the desire, and hell no less the dread of the hearts, because brought to their apprehension through material conceptions which converted the sign into the thing signified, than to us to whom all the sensible imagery of scripture relating to these great realities is but the external symbol of internal spiritual verities.

The old religion, spiritual in itself, which worships in spirit and in truth, is the same in every age; and when we speak of the progress of religion, we do not mean that it changes, but that it sloughs off the heavy burdens that men bind and lay on its shoulders. It cast away the ritualism of the old dispensation, and in so doing, escaped the traditions and doctrines of men that it might be more free to worship Him who is a spirit in spirit and in truth.

It cast off the ecclesiastical burdens of the Papacy and all the gross materialism of the middle ages, when the reformers, under penalty of persecution, and amid the fires of the stake, reasserted that spiritual freedom with which Christ makes free.

And in these later times it is leaving behind in

its spiritual progress the theological burdens of a material, sensuous philosophy, and is coming back to the same spiritual standard that formed the stability of the Apostolic church, while the traditions and dogmas of men, with which the gospel ship has been so long burdened, if not thrown overboard, are out of sight.

That the incipient step in this blessed consummation was taken by Dr. James Marsh, when through his preliminary essay, he called the attention of scholars in this country to Colridge's "Aids to Reflection," no well informed man now doubts.

And though he died in his early prime, before time was allowed him to mature the well digested plan of his metaphysical labors and give the results to the world in completed form, yet who can fail to see the far-reaching influence of his short and humble life in revolutionizing the theological mind of this country and giving it a tendency toward a more rational and a more spiritual conception of Divine truth.

His pupils have been "living epistles" of the truth that he taught, "known and read of all men" within their sphere, and some of them have risen to the highest seats of learning and of control in the empire of mind and of morals. Through them the life work which he could not finish for

lack of years has been carried on until success has crowned a monument to his memory that will outlast all that is material and visible, being built on the abiding foundation of things not seen and eternal.

I append the following discourses selected from a great number of manuscript sermons, the accumulation of years of pastoral labor, for the especial purpose of emphasizing and elucidating the foregoing reflections.

It is when we come to the interpretation of scripture, which is the voice of the Divine to the human spirit, that the spiritual philosophy becomes to us a light indispensible to the acquisition of its true meaning.

THE

AUTHORITY OF TRUTH

FOUND IN THE HUMAN SOUL.

And it came to pass when Jesus had ended these sayings, that the people were astonished at his doctrine. For He taught them as one having authority and not as the Scribes.—Matthew VII; 28 and 29.

It is the instinct of mind to require authority. Sayings of any sort, whether they be propositions or fact, or of philosophy, to be believed must be supported by some sort of authority.

There are two kinds of authority by which truth is supported, viz: External and internal. Questions of fact, principles of science, laws of

economy, knowledge of things in general effect the minds of men according to the weight of external evidence by which they are supported. Questions of moral right and duty are enforced by authority internal to the mind itself. The law that says thou shalt not kill is binding, not only because God proclaimed it openly; it is binding by a law internal to the mind; the authority that enforces the law is within the man himself. God transcribed the formula from His own mind and gave it to Moses, but man made in the image of God, had the law written in his heart independent of the formula. It was in man, as it was in God, before it was written on stone. Hence the written formula finds its authority no less in the convictions of men than in the behest of God.

Jesus spake with authority, and not as the Scribes. As much as to say the Scribes had no authority. Externally the Scribes were supported by an array of highest authority. The letter of the law, the traditions of the elders, the authority of the government, the wisdom of the schools, the power of the priesthood, and the precedents of the church, all combined to reinforce the authority of the Scribes. And yet it is said that Jesus, an obscure man, without prestige and without precedent, who said to the people, "ex-

cept your righteousness exceed the righteousness of the Scribes and Pharisees," exceed the righteousness of these your spiritual guides and teachers, "ye can in no case enter into the Kingdom of Heaven." Thus assailing the Scribes He spake with authority, insomuch that the people were astonished at His doctrine. He brought no proof in support of any of His sayings; He quoted no authorities; He introduced no evidence; He belabored the people with none of the logic of analogy or of argument, but announced doctrines contradictory to the Scribes, and in the face of all the authority by which they were supported, and at the same time overwhelmed the people because He spake as one having authority, and not as the Scribes.

A question of chief importance with the preacher is this: What was the ground of Christ's authority? It does not answer this question, to say that He was a Divine being, that He spake as never man spake, and as man cannot speak, and that on this account His "ipsedixit" carried weight with it, which the truth coming from the lips of any other man could not carry. Jesus never enforced His doctrines on the ground of His own divinity. In all of His teachings He respected the laws of mind the same as any wise human teacher must do. He did not claim for

the truth He taught, sanctions of authority because He spoke it, or because God commanded it; but because it was true, and the evidence by which He convinced His hearers, He found not in external proof but in the mind of the hearer himself.

I set out then with this proposition, that truth is the absolute and ultimate ground of all authority, and that moral truth, such truth as addresses itself to the moral convictions of men, must find its evidence in the mind itself, in the response it awakens in those convictions.

In lexicography, in law, in government, in history, in all science, there are standards of authority. On what do those standards rest?

In lexicography Worcester and Webster make the law respecting the sound and sense of English words not arbitrarily by their own "ipse-dixit." They are accredited as authority only because by a lifetime of philological study they have come to know more of the history of words and the truth of their meaning than other men.

Judge Blackstone is authority in the common law of England only because he has drank deeper at the fountains of legal truth than other men.

The decisions of courts and the opinions of statesmen become crystallized into precedents and govern the action of future courts and legisla-

tures, only because they are supposed to be founded in truth. No array of great names can give authority to precedents further than they come to us clothed with the panoply of truth. Neither crowns, nor courts, nor legislatures, can give authority to a falsehood. The fugitive slave law resting upon the proposition that men of color had "no rights that white men are bound to respect," never had any authority with men of conscience because it was lacking the only element of authority, while yet it was framed into a law and supported by political parties who incorporated it as a plank in their platforms. All Governmental authority to be effective must be asserted in truth. The parent maintains control over his child, the teacher over his pupils, and the ruler over his subjects, only by the authority of truth. God Himself is omnipitent only because all His works are done in truth. This it is that commands the faith of all that love and obey Him. This it is that discomfits all that contradict His will and disobey His truth. Jesus spake always with authority, which rested like all binding authority in the sanctions of truth. But the evidence of the truth He spoke He adduced from no external proof. He consulted no authorities, He quoted no precedents as the basis of His claim to be believed, but appealed always

to the convictions of His hearers to testify to the truth of His sayings.

The propositions of the sermon on the Mount are as truly instructive to human reason as are those of geometry. Nobody ever quotes Euclid as authority for the propositions which he enunciated. The laws of the triangle are believed not on any human authority; they are believed because they are eternally true, and the evidence of their truth is found in the soul of the reasoner himself.

Jesus had faith in men as the pianist has faith in his instrument, and who, without offering outside proof of his power as a musician, strikes the keys and waits for the response from within to testify to the truth of his claim. In the sermon on the Mount Jesus broke through all the so-called conservatism and conventionalism of the times and went straight to the moral center of things. He ignored the letter of the law and gave to the people its spiritual, vital, soul-stirring truth with authority, and all the people said amen; they demanded no proof. The evidence of His authority was the voice divine within themselves. The germs of truth are innate in the human spirit as the germs of the plant are innate in the seed, and as the latter responds to the elements of nature external to itself. So the

former responds to the voice of truth spoken through the external ear.

Here as it seems to me is the preacher's starting point. Here is the point at which to study Christ as our model in preaching. Standing before the listening, inquiring, hungering souls of men, how am I to move the masses and satisfy their spiritual demands?

One thing is certain, I must find my model in the example of my Master. I must speak with authority and not as the Scribes. And I must learn the value of my preaching not by comparing it with the systematic theology of the schools, with the precedents of the church, or with the standards of accredited orthodoxy, but by studying the response it gains in the moral convictions of men. The mind loves truth. It is a slander upon human nature to say that the mind hates the truth. Truth is the natural correlative of mind, as much as light is the natural correlative of the eye. If I fail to get the consciences of the people in sympathy with me, if my sayings do not find an affirmative response in their convictions; if conscience revolts at my doctrines, no array of outside proof will give my words authority. The highest of all authority is the authority of the human conscience. I hold to the doctrine of human depravity as distinctly as did our

fathers of olden time. It is a doctrine about the truth of which, neither the Bible nor human consciousness admits of any shadow of doubt. But the truth of depravity does not necessitate the old notion that preaching which fails to offend unregenerated men, which gains their approval, which wins their attention and commands their sympathies is daubing with untempered mortar; that it is the saying of smooth things that beget carnal security and spiritual indifference. Whatever the honest convictions of men approve as right, gives them no offense, even though practically they do the wrong. The practical debauche whose conscience confesses the sin and shame of his acts, receives without a murmur and with conscious approval the proclamation of that lofty standard of purity that Christianity erects. In his inmost being there is a witness to the truth of the preacher's words, and though he practically disobey the law, his mind assents that it is holy, just and good. The drunkard, enslaved and debased by an evil habit, finds in his heart emphatic approval when the sin and suffering of drunkenness are contrasted with the innocent joy of temperance. The truth does not offend him, but often delights him when practically too depraved and weak to obey it. The covetous man practically dead to the work

of beneficence, finding in his heart, as all men must, conscious assent to the truth of the golden rule, accepts with pleasure the preacher's words when he enforces that rule as the only condition of a good life here or hereafter, although he be morally too selfish to practice it. His mind is so constituted—all minds are so constituted—depraved and wicked though they be, that the rightfulness of that law will carry their judgment and gain their assent.

It is not the preaching which moves the convictions of men that repel them from the preacher; it is preaching that fails to move their convictions; preaching that falls upon the ear, but carries no impression to the heart on which men turn their backs. Men will not listen to the dry homilies of scholastic theology that have been pitched in a different key every once in a hundred years or oftener, since the beginning of the Christian era. They will not listen to debates and hair-splittings about "forms, and about words, as the Apostle says, to no profit, but to the subverting of the hearers; but if a man show himself approved of God, a workman that needeth not to be ashamed, rightly dividing the word of truth," and appealing ever to the sure witness, the voice divine within the breasts of his hearers for the evidence of his authority, it will

be said of that man as it was said of Jesus Himself, "the common people heard Him gladly."

Jesus made the conscience the court of last appeal in all His addresses to men. When a maddened throng would stone a poor fallen woman to death, He took an appeal from the tribunal that sentenced her to death to that of their own consciences. "Let him that hath done no sin cast the first stone." Under this appeal, and with His interpretation of the sin of adultery, every hand was paralyzed, and they all, self-accused, slunk away humiliated, ashamed and discomfited. He spake to them with authority that found its sanction in their own breasts.

When the lawyer wanted to know what good thing he could do that he might have eternal life, He told him to keep the commandments. The lawyer claimed to have done this from his youth up; Jesus did not dispute him, though he knew, however perfectly he had done it in the letter, he had not done it in the spirit. And in answer to the question, "who is my neighbor?" He told him the story of the good samaritan, introducing in a dramatic way the priest and the levite, men of the lawyers own sort, who also claimed to have kept the commandments. "Which now of these three thinkest thou was neighbor to him that fell among thieves?" The

lawyer's own conscience is now the umpire to decide the momentous question, whether or not he had kept the commandments, by loving his neighbor as himself. Jesus did not turn round to him and say, this despised samaritan with whom all the Jews refuse to have dealings, is a better man than you; but out of his own mouth he condemned him by extorting the confession, "he that showed mercy on him." This little drama in which the spirit of the Divine law is brought to the sight of the lawyer, and by means of which he stands self-convicted, did more to confirm his authority in the mind of the man than a volume of theological arguments could have done. The same result was brought about in the case of the covetous young man who had kept all the commandments and asked, "what lack I yet?" Jesus did not preach to him an hour about the sin of covetousness but touched the keys of his conscience; "go sell that thou hast and distribute to the poor and thou shalt have treasure in heaven, and come and follow me." When the young man heard that saying he did not go away angry. The rightfulness of the command he could not reject; his conscience bore witness to this; he saw the hollowness of all his own pretentions, and went away sorrowful.

But must I not preach all Christian doctrine?

Must I not declare the whole counsel of God, whether men will hear or forbear, and is not a "thus saith the Lord," a sufficient guarantee that my preaching is with authority? Yes, that is verily so. But I hold that there is a "thus saith the Lord" in the human soul, as well as in the written word, and that the response from within is more potent to convince the judgment, and influence the moral character, than the behest from without. If the commandment from without fail of a response from the voice within, then it can not be said of the preacher that he spake as one having authority, albeit he may seem to be supported by a "thus saith the Lord." Take a plain case by way of illustration. The doctrine of future punishment is revealed in the Bible. No truth is more clearly made out from God's word than this, and I have very little respect either for the good sense or moral honesty of ministers in orthodox churches who are pandering to the popular desire to have hell abolished as a factor in the Christian system.

But when I say this, I will confess that the preaching of hell as it has been done by very many orthodox preachers of all denominations, has been fruitful of infinite mischief, and has repelled more men from the truth than all the preaching and books of sceptical writers on the

other side of the question put together. A literal interpretation of the language of the Bible on this subject fails to convey the truth of the Bible. If the sign be taken for the thing signified, neither conscience nor common sense will accept the dogma, and though the preacher have the letter of scripture in support of his position, he will fail to be supported by the honest convictions of sensible men, and nobody will accept his theories as of one having authority. If the figures of scripture be employed as they were originally intended to be employed as signs of great spiritual realities inseparable from the soul of the sinner, necessitated by the fact of sin, and realized now, and always, where sin abides, then retribution will be seen as an inevitable necessity resulting from a law that nothing can change, and it will go home to the convictions of men as a truth that must rule the moral judgment.

Take another of our cardinal Christian doctrines. I do not like to accuse the Fathers harshly. I believe they were actuated, many of them, by honest motives. But honest motives have given rise to immense mischief sometimes in this world. Under the plea of honest motives the right of private judgment is now, and always has been denied to all the votaries of the Roman Catholic faith. They believe under penalties

what the Church believes, no more, no less, no different. The terrors of the inquisition were always opposed to the behests of the individual conscience, and the fires of purgatory await all who assert the right to believe what the Church forbids. The Fathers were loud and emphatic in their condemnation of all violence done by Romish Priests to the right of conscience, little thinking that the denunciations of heresy, of infidelity and scepticism, ascribed to honest armenians and Christian ministers, who had honest doubts about some of the formulas of trinitarian theology, and which drove many good men out of the church, was really the same spirit, and only lacked the power to make itself a tyranny no less intolerable.

Take as an example, the doctrine of the Trinity. Fifty years ago the Congregational churches of New England were rent in twain; one-half was repelled and went off in a tangent into error by reason of the persistent violence done to the honest convictions of good men by the dogmatic formulas promulgated and insisted upon by the orthodox ministers. Certain statements of doctrine were declared to be revealed in the Bible, and whether or not they could be unfolded so as to be comprehensible to reason, they must be believed under penalty of Anathema Maranatha.

Instead of accepting and inviting everybody to accept the concrete, Divine human, God, man, Christ, as the only satisfying portion of the sinful soul, the only Savior of lost men, they must undertake to analyze His person, to show how much of it is human and how much of it is Divine, and quarrel over the question whether He is co-evil with, and equal to the Father, or subordinate and subject to the Father. Whether He be a man manifesting the attributes of God, or actually God in the form of a man. And without settling any of these points (for there is as much scripture on one side as the other), they run the whole subject into a mystery, and confessing the impossibility to unfold the mystery to the acceptance of reason; they undertake to enforce belief in it irrespective of the approval of either reason or conscience. The consequence, as everybody can now see, has been disastrous to the church and to the souls of men. Infidelity has fattened by the breach, and the church has lost half her moral power. No truth is more clearly revealed to my mind, no truth finds readier response in my heart, than the truth that Jesus is a Divine Savior, that "God was in Christ reconciling the world to Himself." That "the word was God," that "He gave Himself for us," and that "there is salvation in no other,"

As a preacher, it is my duty to set Him forth as "the chief among ten thousand, the one altogether lovely," to so preach Christ and Him crucified as that my message shall gain the sympathies of men. But it is no part of my duty to debate with the sinner about the mysteries of the Godhead, and repel him from me by disputing questions that neither he nor I can fathom. Jesus would rather have all the world call Him the son of Mary, and think of Him as the son of man, than have a single soul fail of His salvation, or have His disciples split and quarrel over the mysteries of His person. Faith in Himself, as the only refuge of the lost soul, is the matter of chief importance in His sight.

To gain this end, was the high, the only object of His incarnation. "Believe on the Lord Jesus Christ and thou shalt be saved. I am the bread of life." Bread is good, and whether or not we understand its component elements is a matter of entire indifference, so long as it feed our starving nature. The hungry man eats it, rejoices in it, and lives by it, without stopping a moment to analyze it. The bread of God which came down from Heaven is the only satisfying food for the human soul. To give this bread in its concrete perfection to lost men is the high function of the preacher, and he who stops to ana-

lyze this living bread, and debate about the origin of its component elements, is sure to turn a feast of love into a scene of strife which ends in spiritual starvation.

In every age of the church men have been valiant for the faith once delivered to the Saints, as its defenders have understood, and interpreted it, but the faith has no fixed status. Preaching has had no fixed authority for the reason that it has not been tested by an unchanging standard. Men have fixed their standards by the interpretations of the word of God. But interpretations have changed with every advancing step in the world's progress in Christian thought and civilization. Preaching, instead of finding its authority in reason, the only infallible guide, has assumed the prerogative of bending reason to a conformity with its mutable ever varying standards. It has undertaken the sacriligious office of laying its hand on this Divine monitor within the soul of man, of stultifying its voice, of commanding it to come down from its rightful throne in the soul, and fall into line with its changeable, fallible, erring notions. The result of this is always fatal to the progress of truth; fatal to the moral wellfare of mankind. But let this order be reversed, unfetter the human conscience, listen attentively to its responses, adjust your in-

terpretations according to its behests, then will your interpretations be a "thus saith the Lord" from without, and meet the responses of a "thus saith the Lord" from within. This was the method of Jesus when He unfolded the philosophy of the moral life in the beatitudes and pronounced everything blessed that the Scribes in their selfishness tried to avoid—mourning, poverty, hungering and thirsting for some good out of and above themselves—persecution and reviling for His sake, when He exposed the hollowness and hypocrisy of Jewish formalities, and commanded spiritual worship in the inmost closet of the soul where "He that seeth in secret shall reward openly;" when He convicted the censorious judgment of a beam in its own eye; when He showed up the worthlessness of salt in the human character that had lost its saltness, and of moral light that is hidden from the eyes of men; when He unfolded the spirituality of the Divine law, making lust to be adultery, and anger to be murder; when He pointed to God as a Father more bountiful and affectionate than any earthly father; when He pointed to the narrow way of virtue and to the broad way of sin and destruction; also to the security and value of the treasure in Heaven; in all His matchless teaching in that matchless sermon, how easily and how

naturally He brought the multitudes into sympathy with Himself, while at the same time, He probed their hearts to the very bottom, and left no room on which depravity could find a place for the sole of its foot. No other sermon so completely routed every refuge of lies, and laid bare every hiding place of sin. And yet the common people — the promiscuous crowd—heard Him gladly. "They were astonished at His doctrine, for He taught them as one having authority." Every conscience responded, and all the people said amen.

I have time, in conclusion, but for a bare reference to a few remarkable men in the earliest and in later periods, who have been distinguished by the success of their preaching to move the masses religiously. At the preaching of Peter in Jerusalem the multitudes were pricked in their hearts, and cried out, "Men and brethren, what shall we do? And the same day there were added unto them three thousand souls." The preaching of Peter was a rehearsing of the same old story of Jesus and His love that is now embalmed in song, and that every successful preacher must repeat together with a direct appeal to the convictions of his hearers as particeps criminis in the tragedy of His death, "whom ye with wicked hands have crucified and slain."

Convicting the people of their sins did not repel them from the preacher, but drew them all the closer into sympathy with him. The voice within justified the charge and confirmed his authority.

All successful revivalists of our own, and other times, speak with authority, and not as the Scribes. The ground of their authority, and the extent of their success, is measured always by the response they get from the consciences of the people. When they cry out "men and brethren, what shall we do to be saved," then, and only then, can the preacher be sure that he is rightly dividing the word of truth.

"Who is sufficient for these things?" Not the mechanical sermonizer whose homilities squares with the creed, and ends by pouring into the minds of men what God has written upon twelve tables of stone. but he who draws out and brings to the light of consciousness what God has written upon the table of their hearts, and thus wins the spontaneous confession that He speaks as one having authority and not as the Scribes.

The Crown of Righteousness.

Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge, shall give me at that day; and not to me only, but unto all them also that love His appearing.—II Timothy; IV; 8.

Having fought a good fight, having finished his course, having kept the faith, the great Apostle now in the presence of the martyr's death, fixes his eye on the martyr's crown. and in triumph, declares "I am now ready to be offered." The greatest of all practical questions is involved in this brief reminiscence of the Apostle. What was it on which his eye was fixed and which he denominates a crown of righteousness that gave him the victory over all his foes and bore him in triumph to the beardsman's block with exultant joy? You and I, my friends, want to know definitely what is meant by the crown of right-

eousness, which was the prize of the Apostle's high calling. In calling it a crown, he compares it with that which in all earthly strifes and conflicts belongs only to the one of highest merit. "They who run in a race run all but one receiveth the prize," and he the best one of all. In earthly kingdoms the crown belongs only to the highest dignities, and there is but one in a generation to wear it. Though there be many of royal birth; many in whose veins courses royal blood; many who rank high in the royal family, yet there is but one to wear the crown. The crown is of costliest material, the richest and most ornate thing of art; it represents the highest wealth, the highest power, and the highest glory of the world. It is the badge of imperial sovereignty, of executive authority, of royal prerogative. He, therefore, who wears the crown, or by the rights of primogeniture is heir apparent to the crown is regarded as the most fortunate of all his countrymen. But there is a kingdom, and the time of the Apostle's departure to that kingdom was now at hand, whereof all the subjects true and loyal wear a crown. A crown more excellent than all earthly diadems, representing truer dignity than that which attaches to all earthly royalty a crown of righteousness which, in the coming of that kingdom, the Lord, the

righteous judge, shall give unto them. In the text reference is made to this crown by the Apostle, and it is the sheet anchor of his confidence, the bulwark of his hope, the inspiration of his triumphant joy in view of his exit from the battle fields of the church militant to the glorious rest of the church triumphant in Heaven.

In the scriptures the figure of the crown is a favorite emblem by which to represent the highest achievements in wisdom and righteousness. "Wisdom is the principal thing, therefore get wisdom, and with all thy getting get understanding. Exalt her and she shall promote thee; she shall bring thee to honor when thou dost embrace her; she shall give to thy head an ornament of grace, a crown of glory shall she deliver to thee. Now they do it to obtain a corruptible crown, but we are incorruptible. And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. Be thou faithful unto death and I will give thou a crown of life. Behold I come quickly, hold that fast which thou hast that no man take thy crown. And they had on their heads crowns of gold, and they worship Him that livith forever and ever and cast their crowns before the throne."

So costly and so precious a thing as the diadem of kings being chosen as a type of that im-

mortal crown which is the prize of the Christian's high calling, there must be a significance in the use of the term worthy of our most serious consideration.

Let us inquire, then, what is this crown of righteousness for which the Saints are to struggle and pray, to labor and fight in this life, and which they are to wear eternally in the life to come? The Apostle calls it a crown of righteousness. There was no vaguements or uncertainty in his mind about the Heaven that awaited him. His faith which, throughout his whole Christian warfare, had bourn him above all trial and suffering and conflict, and given him the victory over the world, the flesh, and the Devil, lighting up evermore the path of duty, and settling all doubts in his own mind, as to the line of his duty, his faith still clear, and unfailing to the last looks beyond the curtain, and sees the crown of righteousness that awaited him in Heaven. All men look forward across the dark valley and shadow of death with hope of something better than that which they experience here.

It is a principle in Christian philosophy well made out by reason, and justified by all human experience, that the moral character of a man takes its color and odor from the object on which his faith rests. If a man be a Mohamitan, it is

because his faith rests on the sensuality of Mohamitanism. If a Pagan, he is such because his faith allies his soul to the senseless objects of Pagan worship. If he be a Spiritualist, it is because his faith rests on the lying reports of necromancy and demonology. If he be a miser, he is so because his faith rests on money. * * * The faith of Christians is not uniform concerning that which we call Heaven, and as Heaven, the home which all good people hope to attain, is a leading and paramount object of faith, so the Heaven we depict to our imagination must give tone to our spiritual experience, to our religious life and endeavor. I will try to illustrate this point as it relates to the diverse imaginings of Christians about the future reward of the good in Heaven. The realities of Heaven and all spiritual realities are brought to our conception through sensible figures. This is a necessity arising from the very nature of things, and from our relation to sense and sensible objects. There is no other vehicle through which spiritual conceptions can be conveyed to us except through figures of sense. The spiritual world has no language that we, in our gross form of life, can understand. Hence, when it would converse with us it does it by signs and symbols just as we do when we try to convey the thoughts of our mind to a foreigner that can-

not understand a word of our language. In such a case, we by the use of signs and objects of sight convey, or try to convey, our thoughts to the mind of the foreigner. And we very well know how liable he is to take the sign for the thing signified, and to get an idea through the clumsy vehicle employed widely different from that we intended to convey. In the scriptures all manner of figures are employed to convey to men an idea of the heavenly state, all which figures are but a mere vehicle employed to accommodate our sensuous understanding and help us to a conception of that spiritual glory that eye hath not seen, nor ear heard, and that hath not entered into the heart of man to conceive. We take the sign for the thing signified, and our Heaven, instead of being a realm of spiritual good where all sense, and all sensuous pleasures are forever superceded; where the light of the eye is eclipsed by the superior spiritual light of the sun of righteousness; where the pleasures of passion, the enjoyments of appetite, and all the beauties of material things are forever swallowed up in the ocean of God's eternity and the enjoyment of his righteousness, purity, and mysterious goodness, becomes more or less a Heaven of sense, a walled city with pearly gates and golden pavements, with a pure river of literal water running through

its midst, bordered by pastures of perminent green, and whose banks are lined with ever-bearing fruit trees, beautiful to the eye whose fruit is good for food, and whose leaves are for the healing of the nations. We are prone to forget that these most precious things of earth are but the signs and symbols employed by revelation to convey to our conception an idea of the unutterable glory and good of a purely spiritual realm of being. In our grossness and sensuousness we rest our hearts upon the sign, we accept the vehicle as our immortal portion, and come short in our conception, and consequently, in our spiritual experience of the true heavenly treasure which the vehicle was intended to convey to us, we say, if God can make us happy here by feeding us with so many good things in this world, how much more happy can He make us in Heaven by feeding us with better things of the same sort there. If social life here, and domestic love are sources of highest earthly joy to us, how infinitely must these joys be intensified in Heaven. If this is a world of beauty fitted up on purpose to stimulate a response to the beautiful in the soul of man, and to feed and satisfy the taste thus engendered, what inconceivable beauty must adorn the new Jerusalem, the heavenly city where our love of the beautiful will be infinitely

intensified, and all our capacities will be correspondingly enlarged.

On Heaven thus literalized, and thus materialized, we fix our faith. Thus portrayed to our imagination it becomes the inspiration of our Christian endeavor. We say to ourselves, such a Heaven is worthy of our life-long labor. This is a good world in which are many enjoyments and many means of happiness. That is a better world because the same enjoyments are indefinitely augmented and purified and made perfect. That is a better country than this, and I will most assiduously comply in my heart and manner of life with all the conditions prescribed to an emigrant to that country. Heaven is the end of my toils and labors, and prayers and almsgiving. Heaven is the mark of the prizes of my high calling. I will be good and faithful, and just, because this is the way to Heaven; the only condition on which I can hope to arrive at the golden city and gain an entrance through the pearly gates, and forever bask in a country where no night is, where frosts never fade the flower, and where spontaneous fruits forever feed the nature that knows no satiety throughout immortal existence. And it is not strange that we thus speak and thus conceive of Heaven, for this is the language of sermons and books that we have

heard and read all our days. The charge of materializing and sensualizing Heaven lies not alone against the believers in the koran, and the savage whose faith rests on imaginary hunting fields across the river of death. Christianity itself has literalized the symbols of revelation, has taken the sign for the thing signified, and alas, too often settled its faith in a gross materialism which cheats the soul of the true good which all the poetic figures of scripture are employed to indicate. And just in proportion as this has been done has the Christian experience been of a low, unsatisfying order. If the faith rests on a material Heaven of sensuous good, and if virtue is regarded as that which is done at the command of God for the sake of such a Heaven of reward, what else is the Christian than a mere hireling, an absolute slave to self-interest, working for wages?

But the faith of the Apostle rested on objects of another sort. He has told us the character of Heaven in these words: "Eye hath not seen nor ear heard, neither hath it entered into the heart of man to conceive the things which God hath prepared for them that love Him." Which glorious words (says an eminent preacher), are sometimes strangely misinterpreted, as if the Apostle meant rhetorically to exalt the concep-

tion of the heavenly world, as of something beyond all power to imagine or to paint. He meant something infinitely deeper. The Heaven of God is not only that which "eye hath seen," but that which eye can never see; its glories are not of that kind at all that can be made manifest to the eye in forms of beauty, or pour in melody on the enraptured ear—not such as genius in its most gifted hour (here called the heart of man), can invent or imagine; it is something which these sensuous organs of ours never can appreciate, bliss of another kind altogether revealed to the spirit of man by the spirit of God—joys such as spirit alone can receive. Do you ask what these are: "The fruits of the spirit are love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance"—in one word, righteousness.

On this the Apostle fixed his eye when the time of his departure was at hand, not as a stepping stone to something better beyond that eye can see, and ear can hear, and that sense craves, but he fixed his eye on righteousness as itself the ultimate, the highest good, the end for which all other ends were appointed, and to which all other ends are inferior. Righteousness with him was the summum bonum, the last and highest of all spiritual achievements. This itself, and not

something beyond to which this is but a means, but this as the end of all toil, and conflict and sacrifice was the mark for the prize of his high calling in Christ Jesus. This was the crown that he saw by the eye of his faith laid up for him in Heaven.

Let us contemplate the subject for a few moments in this light, and see if we cannot get a truer glimpse of Heaven than we are wont to conceive. The Apostle calls it a crown not of stars and diamonds, but of righteousness. Here let me ask what was the primary leading idea in the plan of salvation? What brought the Savior from Heaven to earth to sacrifice, suffer and die? The answer commonly given, and the one to which our minds have always been accustomed in all our religious education is, that there is a dreadful Hell in the next world to avoid, and a glorious happy Heaven to gain, without a Savior we could neither avoid the one or gain the other. I will not contradict this answer, but I will give a different one, which is this: Christ came to redeem man from sin, from unrighteousness, and to make him holy and righteous. "Christ is the end of the law" (it does not say for happiness or for Heaven), but "Christ is the end of the law for righteousness to every one that believeth." Righteousness is the end of Christ's work of redemp-

tion, the very thing to be gained; itself is the salvation that comes through the atonement, and unrighteousness is the dreadful thing to be avoided. To gain the one in Heaven, not simply the stepping stone to Heaven, itself is Heaven. To incur the other and come under its power is Hell. The necessity, therefore, of an atonement, is entirely independent of the question of future reward and punishment. If this present life were immortal; if there was no death of the body, and no world but this world, man being as he is, unrighteous and unreconciled to God, would be in no less need of an atoning Savior; in no less need of salvation. The future Heaven to be gained, and the future Hell to be shunned, is begun here, and now, with every one of us. He that is righteous now will receive his reward in the day of judgment in these words: "Let him be righteous still. He that is holy let him be holy still." And on the other hand: "He that is filthy" will pass under condemnation by listening to the dreadful sentence, "let him be filthy still." Christ came to make us good; this is the end of His great and beneficent mission. In the words of Paul to Titus, "who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works."

The great struggle with the Apostle, as with all good men, was a struggle with sin; against this foe to himself and to God he had fought a good fight, and now, having finished his course and kept the faith, he looked forward with exultant joy to his complete deliverance from its power, to that crown of righteousness which was in store for him beyond the vail. And in all this, his feelings and aspirations were the result of no superstitious frenzy, but were guided by the soundest reason and philosophy.

Righteousness is the normal condition of the soul—the element for which the soul was made. Righteousness is the correlative of the soul just as atmospheric air is the correlative of the lungs; just as light is the correlative of the eye, and just as nutriment is the correlative of the blood. To be and to do what God requires the soul to be and to do, is the only and necessary condition of perfect blessedness and everlasting good. In this state of righteousness the soul was originally made, and it was in this state when in common with all the things He had made, God pronounced it very good. But the soul was made free, with the power of choice, with susceptibilities of temptation, and with an independent will. Hence the possibility of unrighteousness. It fell and came into bondage to evil. It fell out of its

normal condition; out of the element in which it was made to live and bask forever in the sunlight of unalloyed blessedness. And as the fish thrown from the water in which alone it was made to live, struggles, and longs, and gasps, and dies, so the soul in unrighteousness, is out of its element. It struggles, and writhes; within it are the kindled flashes of an unquenchable flame; within it are the incipient gnawings of an undying worm. It is self-accused, self-tortured, self-condemned, and with a certain fearful looking foe of judgment and fiery indignation, it is self-consumed, ever treasuring up wrath against the day of wrath.

The scriptures everywhere reveal to us the appalling fact that this condition of unrighteousness is universal; we have all gone one of the way; there is none that doeth good—no, not one, and the consciences of all men corroborate the testimony. The doctrine of human depravity is not a doctrine peculiar to Christianity. It is a central truth of natural as well as revealed religion. The incense of Pagan altars as well as the blood of bulls and goats sprinkled on Jewish altars, no less than the fastings and repentings of Christianity, recognize the fact written in the consciences of all men that we are all sinners, all out of our natural element, out of the normal con-

dition in which we were made to live and in which consists the true blessedness of the soul. Man alone, of all the creatures God has made, has placed himself in antagonism to the laws of his being. The beasts of the field, the fish of the sea, and the fowls of the air, fulfil each after its kind, the laws of their being. Each blade of grass, and every opening flower, responds harmoniously to the laws that ordain its existence. Each germinating seed of grain is a promise of the full grown corn in the ear. The budding acorn is a prophecy of the stately and symmetrical oak centuries to come. The lofty cedar that has towered proudly to the Heavens, bidding defiance to wind and storm for a hundred years, has attained its beauty, its majesty and strength, by obedience to fixed and certain laws. The harmony of the spheres results from harmony with law. Revolving worlds, which perform their annual round with a punctuality more precise than that denoted by the exactest chronometer, travel evermore in the exact path marked out by the hand of their Almighty Creator. Man alone has got out of his orbit, has violated the law of his Maker, has resisted the restraints of his goodness, and is bent on certain destruction. Hence the grand and all absorbing inquiry: How shall man be just with God? This

was the earnest inquiry of the patriarch Job in the full and sorrowful consciousness of the lost and hopeless condition of the soul in this state of unrighteousness and bondage to evil. It has been the all absorbing inquiry of reflecting minds, under all systems of religious faith, heathen and Jewish, no less than Christian. Even skepticism and infidelity itself, has not unfrequently had its hours of anxious solicitude. And the exclamation has been: "Oh wretched man that I am who shall deliver me from the body of this death? How shall I be just with God?" How shall I be free from the bondage of sin? "Men and brethren, what must I do to be saved?" How can my soul be righteous in the sight of my God? This solicitude is portrayed in all the rites, the penances and the pilgrimages of heathen superstition, as well as in the types, the symbols and sacrificial altars of Jewish religion. This want of religiousness is the greatest want of human nature. A want known, and felt, and deplored by men of all nations, under all religious systems, and in all stages of human civilization.

To answer this great want, to satisfy this universal desideratum, is the glorious mission of Christianity.

It came to bring righteousness to the lost and sinning souls to men.

"But of Him are ye in Christ Jesus, who of God is made unto us, wisdom and righteousness, and sanctification and redemption.

"For He has made him to be sin for us who knew no sin, that we might be made the righteousness of God in him.

"For the kingdom of God is not meat and drink, but righteousness, and peace, and joy, in the Holy Ghost.

"For with the heart man believeth unto righteousness. Christ is the end of the law for righteousness to everyone that believeth.

"They which receive abundance of grace and of righteousness, shall reign in life by one Jesus Christ."

To bring righteousness to a world of unrighteousness and sin, not as a medium of some better good, but as itself the absolute good, the ultimate end, was the high and leading idea in the conception and execution of the plan of salvation wrought out by Jesus Christ. Looking down from the height of His heavenly mansion upon a world lying in sin and unrighteousness, upon a race lost and ruined by reason of its fall from primeval purity, He entered upon his mission of love, the crowning idea of which was to work a

work of righteousness in the souls of men. To be a teacher of perfect righteousness in all His immaculate and wonderful life, to fulfil the law of righteousness in his death, and thus render it possible for the sinner to experience in his own soul the blessedness of innocence, the joy of righteousness, as if he had not sinned, and never known the bitterness of unrighteousness.

A few brief reflections suggested by the foregoing ideas will conclude my subject:

1st—I have desired to bring to view the spirituality of that state of being that we call Heaven. To free it from the signs and symbols of sense and hold it forth as abstractly and purely spiritual.

We call a beautiful and a pleasant earthly home a type of Heaven, and so it is, the most fitting of all earthly types. But it is not the house in which we dwell, however capacious and costly, however richly furnished within, and however adorned with artistic beauty and taste without, that makes it like Heaven. It is not the downy beds of ease on which we rest our bodies, or the luxuries that load our tables that makes an earthly home like Heaven. Not the works of art that decorate our walls, the sculpture, the paintings or the frescoes which please the eye, or the sounds of music that enrapture the ear make

our earthly home like Heaven. All these good things may abide in our house and yet it may be a type of the veryest Hell. That which makes home a type of Heaven is independent of all these sensuous things and sensuous pleasures. That which makes home here like Heaven above, is something that eye hath not seen, that ear hath not heard, and that genius hath not conceived. It is love, joy, peace, patience, forbearance, charity, good will, the spirit of sacrifice for other's good, holiness, purity, sincerity, honesty—in one word—righteousness. If these things be in you, and abound, ruling all the activities of your household, and the heart of all its inmates, your home is not simply a type of Heaven; it is Heaven absolutely begun below, even though your house be a cot, and all its appointments be made in poverty. Here, in the family circle, where love is, where all the fruits of the spirit abide, is found the very thing for which Paul fought a good fight. The very thing for which we all strive and labor, and pray, viz: all the fruits of the spirit which constitute the gems of the heavenly crown.

But an earthly home, no matter how ample or how costly its appointments, where love is wanting, where jealousy, mutual distrust, and mutual hate reside, is a Hell below. A pure mind, rather

than dwell under such a roof, would say: "Oh for a lodge in some vast wilderness" where human voice is never heard, and nought of sound can reach the soul save the still small voice of the spirit of God.

2nd—If these reflections are true, there is no longer any doubt or ambiguity about the significance of that crown of righteousness which is laid up for the good in Heaven. It is not something to be put on and off like an imperial crown; to be worn on great occasions and to be hid from view on ordinary occasions. It is part and parcel of the soul itself, inseparable, the spring of all its joy, the beginning and the end, as well as the crown of its inconceivable glory.

3rd—I remark, if the crown of righteousness was worthy of those herculean endeavors that absorbed the great life, and commanded the exalted genius of the Apostle Paul, it is something in which we all have need of an interest. We know the day is not far distant when the time of our departure will be at hand. Shall we have it to say, then, that we have fought a good fight, we have finished our course, we have kept the faith, and that henceforth there is laid up for us a crown of righteousness in Heaven. This, my friends, is the most momentous question that the human soul is ever called upon to settle.

Shall I wear a crown of complete righteousnes in Heaven, or shall I dwell in shame and everlasting contempt in Hell, is a question which I must decide for myself. No other can decide it for me, and I must decide it here and now. I have no lease of the future. While I speak, during the brief moments I have occupied in these remarks, a thousand souls have crossed the river of death, and ere an hour, a thousand more will follow. We know we all journey thither, and how near our approach none can tell. If we do not bear the cross on earth, we cannot wear the crown in Heaven.

RETRIBUTION.

Son, remember.—Luke XVI; 25.

The allegory of the rich man and Lazarus, is given by our Lord to reveal the facts of immortality. Either He does not know what He is talking about; either He is an incompetent witness, unworthy to be believed in respect to any of the great realities of God, of the soul of man, and of the retributions of eternity, or else by this allegory He actually draws aside the curtain and reveals facts the most momentous of all that the

human mind can contemplate. For by it He answers the question of the ages: "If a man die, shall he live again?" And confirms the assurance of the wise man; "the dust shall return to the earth as it was, and the spirit shall return to God who gave it." Be our conception what it may of the ultimate form of being in the future world, this allegory settles the question as to its immediate form. It places the two characters which the drama introduces immediately after death in a state of conscious existence, with the capacities of knowledge, of joy, of sorrow, of reflection, of judgment, of reason, and of memory. We know that they left behind all that was material, all that was visible. "The rich man died and was buried." Lazarus also died and was carried by angels into Abraham's bosom;" not his body, not anything tangible to sense, but he, Lazarus, was so carried. The allegory speaks of them precisely as if they had moved from one country to another. They have simply crossed the boundary line and waked up in all their individual identity in a different country, with new surroundings, but with unchanged faculties of

soul. The leaving behind of their bodies is a matter scarcely noticed, and would not have been noticed at all but for the purpose of contrasting the condition of the two men in this world. The one by reason of his wealth, received the right of sepulture. Nothing is said about the body of the other. He is spoken of as if he went body and all to Heaven. The body cuts no figure with Lazarus, any more than the rags with which he was clothed. Body and rags both were left behind together. He had no longer any use for either, and yet he and the rich man both are spoken of just as they would have been if they had gone bodily into the other world. All that was real of them had gone. They are the same identical persons there as here. They have cast off the garments which were here worn; they have left behind the house in which they dwelt, and have crossed the line retaining all that distinguished them as rational beings.

There is a radical difference between these two representative characters (for they are introduced to our notice as representative characters). The allegory is not supposed to be given for the pur-

pose of reciting the history of a notable beggar on the one hand, and a notable millionaire on the other. But the beggar and millionaire are made to represent in a dramatic way two great classes of humanity; the virtuous poor on the one side, and the hard handed, selfish, covetous rich on the other. The same real difference distinguished them here as there. The transition by death is not a transition to a different moral status. That is the same there as here. The only difference is in appearance. The rich man has left behind him all the guises by which his true moral condition here was obscured; his mansion, his money, his garments of purple and fine linen, all his wealthy surroundings, and his naked soul is exposed in its true character. So Lazarus has left behind his loathsome body full of sores, and the tattered garments that bespoke his poverty, and with the true riches of that beatitude insured to the poor in spirit, has gone direct under a convoy of angels into Abraham's bosom, which represents figuratively to the mind of a Jew the highest seat of celestial glory. Now, each man has found his true level in that world of being where

the actual is known and where there are no disguises. The rich man has no longer any means of self-deception. He sees himself as he is seen. He knows himself as he is known. Apologies are all unavailing. They are now as transparent to himself as to God. He is compelled to stand upon his merits, and of them he has none.

He is now in that condition in which the good or evil of his being is dependent on what he is. While in this world he found all his good in what he HAD. His life here "consisted in the abundance of the things that he possessed." Now he HAS nothing, and he is forced to turn his thoughts inward for something to make his existence tolerable. I HAVE nothing, what AM I? I have wasted my probationary life ministering to my bodily lust, and in hoarding substance for the gratification of the pride of my carnal heart. My bodily lust, and my carnal heart, now sleep the sleep that knows no waking. It is my never dying soul that lives and longs, that hungers and thirsts, that is out of harmony with itself, out of harmony with all its surroundings, out of harmony with God, forever tossed on the sea of spir-

itual unrest, lashed by the surges of remorse, and stung perpetually by the scorpions of a self-accusing conscience. O for one drop of the comfort of that beatitude that the beggar now enjoys, who yesterday lay at my gate, to whom I refused the crumbs of my table. "Father Abraham send Lazarus, that he may dip the tip of his finger" in the well of water that springs up in his own soul into everlasting life, "and cool my tongue, for I am tormented in the flame of this spiritual fire." But "Abraham said unto him, son, remember that thou in thy life time receivedst thy good things, and likewise, Lazarus evil things, but now he is comforted, and thou art tormented. "And besides all this, between us and you, there is a great gulf fixed, so that they that would pass from hence to you can not, neither can they pass to us that would come from thence." This language is of course the language of metaphor. The impassible gulf is a gulf of character, and the sentiment taught is that fixedness, final mold and temper of character was attained in this life. That there is a gulf of separation between the two classes into which the human family is divided, and al-

though the gulf is not impassible in the probationary life, though it is possible here to get from the bad side to the good side, though probation is given for the purpose of encouraging repentance and reformation, and "while the lamp holds out to burn the vilest sinner may return," yet beyond the boundary of probation there is no such encouragement given, and the gulf is absolutely impassible. Keep out of mind the idea of geographical distance, and conceive of what is intended to be taught, viz: moral distance. The gulf is impassible, not by reason of any geologic chasm, but by reason of a moral status in the soul forever, and immovably fixed, which renders its affinity with good spirits impossible. Oil and water, though confined in the same vessel, and shaken together by however much of physical force, are nevertheless separated by an impassible gulf impossible for either to cross, by reason of the inherent repulsion of each. So a soul confirmed in selfishness and sin, has within it a natural repulsion from God, from angels, and from the pure and sanctified. And in the soul of the just made perfect in Heaven there is a repulsion

equally strong, from whatsoever defileth and maketh a lie. The law of moral affinity and repulsion begins in this world. We see it operating every where in the social as well as in the religious world. Between the refined and cultured, and the debased and vulgar, there is no affinity. There is a social gulf between them which is made passible only by reconstruction of character and assimilation of taste and social habits. The same law is more distinctly manifest between the religiously devout and morally debased. The design of the probationary state, and of all religious appliances ordained of God, is to bridge over the moral chasm, and by all means draw the children of men from the bad side to the good side of this moral gulf. To this end every thing has been done that infinite mercy can devise and do. Beyond the grave we have no encouragement to hope for a change of moral condition. Into whatever form our character ripens in this life in that form we remain fixed forever. "He that is unjust, let him be unjust still. He that is righteous, let him be righteous still; he that is holy, let him be holy still; and he that is filthy,

let him be filthy still." That is the manifest meaning of the impassible gulf of separation between the evil and the good in the spirit world.

The rich man, therefore, by means of his love of the good things in his life time, has ripened into a form of character which must abide him forever, and from which the pure and the sanctified in glory must be forever separated by virtue of that moral repulsion which everywhere sunders discordant souls as by an impassible gulf. The text indicates the ground of the rich man's woe. It is impossible to conceive of a figure of speech that could more vividly portray the utmost extreme of despair, than that put in the mouth of the rich man in Hell. "Send Lazarus that he may dip the tip of his finger in water and cool my tongue, for I am tormented in this flame." Abraham addresses him in accents of pity, but under an evident sense of impossibility. He knows that the two men are unchanged; that the happiness of the one, and the woe of the other, is due to what they ARE. The only thing that can mitigate the rich man's anguish, is to BE something that he IS not, and now can not BE. He

has now crossed the boundary line of probation, ripened into moral fixedness, which not even infinite compassion can alter. He is to-day what he was yesterday. Lazarus is to-day what he was yesterday. The shuffling off the mortal coil has not changed their moral status. Yesterday Lazarus was as truly in possession of the true riches as he is to-day. He experienced the beatitude of that poverty that seals the beggar's title to the kingdom of Heaven. "Blessed be ye poor for yours is the kingdom of Heaven." Yesterday the rich man was spiritually as poor, as bankrupt of every thing spiritually good as to-day. The only difference is that both are now stripped of all disguises, and are free disembodied spirits. Their moral affinities are not changed. These are now confirmed and fixed beyond the possibility of change. This is what Abraham means when he cites the rich man back, "son, remember." Over there Lazarus had what you now want, the lack of which makes all your woe. The deep well of salvation in his soul, was then full of water, even while he lay at the gate of your earthly mansion, hungering for the crumbs of

your table, and accepting the surgery of the dogs that came and licked his sores as the only solace of his bodily pain. One drop of that water I know would now quench the fires that consume your peace. But you have no more relish for that now than when you were "clothed in purple and fine linen, and fared sumptuously every day." Remember how indignantly you then would have spurned all offers of good from the loathsome beggar. He had then the good you now need as truly as he has it now. Then the well of salvation was as free to you as to him. You had no taste for those healing waters then. You have no more relish now than then for the water of life. I can not give that water to you. Lazarus can not. God, Himself, can not give it to you. God can not give the bread and water of life to any that do not hunger and thirst. You long for rest, but no more now than then do you hunger and thirst after righteousness which alone can satisfy the soul. "Blessed are they that do hunger and thirst after righteousness, for they shall be filled." There is no more affinity between your soul and the good you need now than there

was when in life you rolled in luxury. The moral gulf between you and Heaven is an impassible gulf. Oil and water can not be made to unite for lack of chemical affinity. Heaven and Hell, for lack of spiritual affinity, are divided by a line of separation over which neither can pass, and which has been fitly styled an impassible gulf. It is not a gulf measured by space, but one measured by the degree of moral repulsion, which proximity in space tends to intensify rather than overcome, and hence to tantalize, and augment the indignation and wrath, the tribulation and anguish of the lost soul forever.

"Son, remember." Was there not an impassible gulf between you and the beggar in the other world? The kingdom of Heaven in the fruition of which his soul now rejoices, was then within him as it is now. "As well might a camel go through a needle's eye," as for you then to enter into spiritual affinity with him. As you then coveted gold and silver on which the love of your heart was fixed for the sake of yourself, so now you covet the rest and peace that belong to him, for the sake of yourself. Selfishness then, and

selfishness now, separates your soul from all that is good. Then you dispised the humility of the beggar, now you envy his joys. Then you passed by on the other side while the dogs licked his sores as he lay at your gate. Now you would fain exchange all the purple and fine linen of earth for one hour of the rest that belongs to him. Then you feasted your body with luxuries, the very crumbs of which you grudgingly withheld from him. "Now he is comforted, but thou art tormented." You were not changed in character. You are as you were. Reconstruction then, was possible; reconstruction now is impossible. All your woe results from what you ARE.

"Son, remember." On this main thought of my text, I must dwell a moment longer before I close. The faculty of memory of all the gifts of reason specially deserves our reverent respect. This pure back-ground of the soul, comes from our Creator's hand an immaculate blank, a spotless, clean, unwritten chart, but receptive of a true ungarbled record of all the deeds done in the body. No single thought, word or deed, ever transpires that is not faithfully registered there-

in. So long as the soul remains a tenant of the body, its various faculties are more or less dependent on the vital strength of the physical organs. The brain, which is the organ through which mind acts and its volitions are made cognizable, is subject to weakness, disorder and decay. With weakness and decay of the brain, comes weakness of one or all the functions of the soul. The failure of memory is generally the first indication of a disordered brain. So that we have no intimation either in scripture or reason that the soul will suffer the loss of any of its rational powers when emancipated from the trammels and weaknesses of the flesh. But the evidence is that it will rise out of the earthly house of its tabernacle with all its powers restored to their normal integrity, to reassert their spiritual freedom and realize with susceptibilities consciously, untrammeled and exalted the full measure of spiritual retribution.

Conceding this—conceding that memory unclouded and clear, is to be reinstated in the soul in the spirit life, and to reproduce hour by hour, in a world without end, all the deeds done in the

body, with all the secret underlying motives that determine their good and their evil character, it is easy to understand the solemn import of the words of Abraham to Dives, "Son, remember."

Memory will forever interpret all the mystery of your inconsolable anguish. I can not erase from that imperishable record a single line, or wipe out a single blot. God can not. You are suffering under the necessity which you yourself, not God has willed. As He forewarned you by the mouth of his prophet, He has brought every work into judgment with every secret thing. Your deep damnation is not the vengeance of God. He is still a pitying and a merciful Father. The judgment seat of God, to which you have now come, is the tribunal of your own conscience; and the indictment to every count of which you now plead guilty, is the imperishable record of memory, which record was written up by your own hands. No power can now efface from that record what you would gladly forget, and what, if it were possible to forget, would leave a blank that would mitigate all your woe.

But what is the indictment to which Abraham

calls the rich man's attention. "Son, remember." What? He makes no inventory of crimes of which he has been guilty; he does not charge him with extortion, with fraud, cruelty or dishonesty. He makes no mention of his cold neglect of the beggar, as if he desired to avoid tantalizing his already inconsolable feelings. He barely cites a moral principle that lies below all external acts, and that determines the moral level of every man independently of all such acts.

"Remember that thou in thy life time receivedst thy good things." That is, the things of the earthly life time are the only things that you considered good. You considered nothing good that did not have direct relation to your bodily sensuous life. Money was a good thing, and all the things that money can buy were good things. Your costly house with all its adornings, furniture, luxuries and splendors, was a good thing. Your purple and fine linen were good things; your well-stored larder, and the viands that pampered your life were good things. The flowers and fruits that abounded in your decorated

garden were good things. The income of your farms, the rate per cent. on your stocks and mortgages, and the profits on your merchandise were good things. The glitter and show of society, and the crouching obeisance that wealth without merit so often commands, were good things. "Thou, in thy life time, receivedst thy good things." There is no crime laid to his charge. There is no intimation that his earthly property was not the fruit of justifiable speculation. Such speculation as every honest man may embark in without the least harm to his soul. What, then, is the point that Abraham cites as the ground of the rich man's woe? "In thy life time thou receivedst thy good things." The only good which the rich man ever conceived was material worldly good. He was probably a sadducee that ignored the soul and its immortal destiny altogether. Of course, in this life, he was wholly oblivious of possible good apart from the life of sense. But his relation to all that he ever valued as good is now forever sundered. While here on earth rolling in abundance, he said to himself, "I will pull down my barns and build greater, will there

hoard all my fruits and my goods, and will say to my soul, soul thou hast much goods laid up for many years, take thine ease, eat, drink, and be merry." But God suddenly divorced him from all the good things of his life time, saying to him, "thou fool, this night thy soul shall be required of thee," naked, impoverished, shrivelled and bankrupt, he crosses the boundary of mortality, leaving behind all his good things, to wake up in despair, and to hear the voice of father Abraham saying, "son, remember that thou in thy life time receivedst thy good things."

"A man's life consisteth not in the abundance of the things he possesseth. What doth it profit a man if he gain the whole world and lose his soul, or what shall a man give in exchange for his soul?" In this world the only possible good to him consisted in what he HAD. In the realm of the unseen the only possible good consists in what he IS. Now, I HAVE nothing; what AM I? The same sordid, selfish, spiritual bankrupt, forever repelled from God, and all goodness by the inherent elements of my own unregenerated nature.

"And likewise Lazarus evil things." That is, they were evil things from your point of observation. God did not pronounce them evil things. The spirit of your life contradicted the Divine judgment. God pronounced the highest benediction on the lot of Lazarus; "blessed be ye poor for yours is the kingdom of Heaven; blessed are they that mourn; they that are persecuted for righteousness sake; blessed are they that do hunger and thirst," not after gold and silver, not after purple and fine linen, not after sumptuous fare, but "after righteousness." "Blessed are the pure in heart," regardless of poverty, of rags, of sores and bodily sufferings, "for they shall see God." You saw nothing enviable in the lot of Lazarus, then. Then, as now, he had the true riches, the treasure in Heaven, compared with which all your good things were but vanity and vexation of spirit. "Now he is comforted, and thou art tormented" by the necessary sequence of what he and you respectively ARE.

The characters cited by the text and context, be it remembered, are representative characters. The moral elements that determined the desti-

ny of each of these will determine the destiny of us all. The rich man is an extreme type of all who receive their good things in their life time, who deny God, deny retribution, deny immortality, and turn their backs on all the provisions of Divine grace for the recovery of their souls from "the lust of the flesh, the lust of the eye, and the pride of life," and the recasting of its moral temper in the mold and sympathy of the good and glorified. While Lazarus is an extreme type of the oppressed, the neglected and suffering, but deserving poor, who lay up their treasures in Heaven, regarding themselves, "as strangers and pilgrims here on earth, and who look for a better country—even an heavenly."

The end that awaited the one or the other of these representative characters, awaits us all. Our moral record is fast being written up in ineffaceable characters in the book of memory. Soon "the books will be opened, and we shall be judged out of the things that are written in the books," and the behest will be heard by each of us—son, daughter, remember. O how can any of us bear the exposure of what is there written?

The past of our history with all its dark stains of sin is there inscribed; and if our future were to be immaculate and holy, we have no power to erase a line or a blot of our unholy past. The harvest of seed sown in the flesh, of which memory will make me conscious forever and ever in a world without end, I must meet, "blessed thrice blessed be God who giveth us the victory through our Lord Jesus Christ." "The blood of Jesus Christ cleanseth from all sin." If memory magnifies our sin, it at the same time magnifies the riches of redeeming grace, and when we look at the 'hole of the pit from whence we are digged," and contrast the moral degredation from which we have escaped with the mighty love that raised us out of it, the contemplation will elevate every note of the song by which we hope to sing eternally the triumph of redemption.

"My faith looks up to thee,
Thou Lamb of Calvary
Savior divine;
Now hear me when I pray,
Take all my guilt away;
O let me from this day,
Be wholly thine."

In the parable of Dives and Lazarus, what encouragement is given to the rich man to hope for restoration; he is not spoken of as in a state of probation, and no hope of restoration is offered him. On this side the curtain of mortality, offered grace made a transition from Hell to Heaven possible on conditions. But beyond the vail, no conditions of transition are spoken of, scripture gives no intimation of a moral change in the spirit land, and both scripture and reason teach that, without a moral change woe is inevitable.

God forbid that I should set bounds to the possibilities of Divine compassion. With God all things are possible. But my commission gives me no right to go beyond the valley and shadow of death, and promise restoration to the incorrigibly lost. On the contrary, it is my duty to warn the sinner, that if he cross the boundary unsaved, he must go without hope, for the sentence is decreed. "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still."

Consanguinity of the Saints.

For whosoever shall do the will of my Father which is in Heaven, the same is my brother and sister and mother.—Matthew XII: 50,

Our Savior chooses the ties of consanguinity by which to unfold his relationship to his disciples. We can understand those ties. We need none to explain to us the spiritual nature of the tie that binds kindred hearts in these human relationships. They are so strong, so vital, so inalienable, that we cannot consent to the thought of the

sundering of them. When kindred die, the tie that binds our hearts to them is not broken, but strengthened. We love them more when we lay them in the grave than when in life they could respond to our acts of love. It is a spiritual bond, and the departed spirit has lost nothing that relates to the tie. I love my mother, my father, all my deceased kindred more when I bury them out of my sight, than while they were with me. My faith in their immortality, and my memory of their lifetime, and the relation of that lifetime to my happiness, intensify the bond that united us in life. The love of kindred is an undying instinct that even death itself cannot abate. And if indispensable to the good of our present life, it is quite natural that we should anticipate the same source of happiness in the spirit life. That which is indispensable to the joy of this life, how can it be dispensed with in the higher life? If I do not know and identify my kindred in Heaven as I know them here, how can I escape there the solitude and dreadful desolation of one here, whose life is made vacant by the desertion of all his kindred? This is a question full of interest,

and to some Christian hearts of painful anxiety. Shall I never again see the sweet face of my mother, of my sister and brother. They have gone to the spirit land. The lineaments by which they were identified here are dissolved in the graves—how am I to identify them in the better land? If not at all, what is to atone for my disappointment, since the recognition of kindred is so indispensable to my happiness here?

Some thoughts bearing on this very interesting question are what I have promised at this time.

On the occasion that gave rise to the words of the text, while Jesus was addressing the people, his mother and his natural brothers stood without desiring to speak with him. Nobody thinks that Jesus was oblivious of the tie of natural affection, or of the courtesies which that tie always imposes on a son and a brother; and yet the answer that he made would seem on the surface of the interview to imply at least indifference to the claims of his mother and his brothers. His conduct was unlike that of most dutiful children toward their nearest kindred, and we need to look below the surface to find the true apology for con-

duct so unique and singular. Instead of responding promptly to the call, and addressing special attention to his mother, he asks the surprising question: "Who is my mother, and who are my brethren?" And while those who heard him no doubt stood amazed at a question so unexpected, he turned to his disciples—those who had left all to follow him, who loved and obeyed him at the sacrifice of every selfish desire and purpose, and who found in him complete blessedness—and stretching forth his hand to them he said: "Behold my mother and my brethren: For whosoever doeth the will of my Father which is in Heaven, the same is my brother and sister and mother." The answer is unique, but profound, and opens to our mind the real genius of the Christian religion, and an easy solution of the question of personal recognition in the future state. First it gives us the key to the nature of religion itself, since it puts it under the law of consanguinity. Everybody can understand that. If the law that binds children of the same family to each other and to their mother cannot be analyzed and explained philosophically, it can be

known experimentally by every child. There is a power in the relationship that all feel, a power that controls the heart and that effects the happiness of every person; a power that we all know by experience. If anybody asks you why you love your mother better than any other woman, you will not explain it by saying she is wiser, better, more beautiful or affectionate than any other woman; but you will answer by saying she is your mother, and for that reason she is to you superior to all others. No other can fill the place in your heart that she fills, and the reason is, she is your mother. And other ties of consanguinity can be explained only in the same way. We love brothers, sisters, mother by a law inherent in the relationship. We know it by experience, not by hearsay; not by information as we know other things; we know it by responses of love natural to the tie of blood, that are felt and that effect our hearts. The family relation is ordained for felicity; perfectly organized, complete in its details, it is the fittest type of heavenly blessedness. Jesus teaches us in the text that religion is founded in the same law; that the principle of

love that makes home blessed to all members of an affectionate family, makes Heaven blessed to all pure souls that do the will of our Father in Heaven. Love is one principle: it binds mother and child by an unselfish tie of pure love. It binds the hearts of those who do the will of God by taking on the spirit and copying the virtues of Christ, by the same spiritual tie. Love is not one thing in the earthly home and another thing in the celestial glory. What makes HOME truly blessed in the limitations of time and sense makes Heaven blessed amid conditions that are free from all the limitations of time and sense. Religion, then, true loyalty of heart to God, true and sincere love to the Savior, is consanguinity. The same law of love that makes the tie of kindred here a life-long tie of affection, indispensable to earthly happiness, makes the tie of all hearts in the great family of the redeemed in Heaven. There will be no strangers there. Whatever be the form of existence, we are assured that it will be spiritual, and in no sense carnal, and that all will belong to one family. All will be as the angels of God. There will be no mar-

rying or giving in marriage. Human relationships will all be lost in the enlarged relationships of the one great family, of which God is Father, Christ is Brother; to whom all are united by the same bond that here connects the hearts of mothers, sisters, brothers in the earthly family. Who is my mother? In Heaven that question will be answered as Jesus answered it in the text, "She that doeth the will of my Father in Heaven, She," says Jesus, "is my mother." He takes the place of every loyal mother's son. The tie of love between him and every sanctified mother can be known only as the tie of consanguinity between mother and son in Heaven. He fills that relation, spiritually, to every mother that does the will of the Father. Then, if every mother is His mother, every child is His brother or sister, and all are members of one family. All in the great family of Heaven are bound together by a bond, the sweetness and the tenacity of which we get a foretaste of in the consanguinity here in our earthly relations. My conclusion from these thoughts is, that the happiness of Heaven will be independent of all the ties of earth. The ties of

love for kindred, on which our happiness here depends, will all be absorbed and swallowed up in the infinite ocean of love that constitutes the glory of Heaven. Shall we know each other there? It may be. I cannot answer yea or nay to this question. I can only say that happiness there, either to us or to our kindred, depends not on that question. If we do the will of God, we are mother, sister and brother to Christ; we are mother, sister, brother to each other. The spirit of every mother will be just as dear to me as the spirit of my own sainted mother. Love there rests not on motherhood here below, but on perfect likeness of spirit to God above. That likeness fills all the conditions that in the earthly state connect loving hearts by family ties. We think of recognizing kindred in Heaven, because that recognition makes us so happy here. All are kindred there. Everybody there is brother, sister and mother. I shall see a mother's face in every glorified mother. The joy I anticipate in seeing my natural mother there, I shall experience in recognizing each pure spirit of whom Christ will confess sonship.

While we remain in the body we must retain the love of the earthly family tie. It is indispensable to our happiness. We must think of the departed spirit as our kindred. Our finite limitations here make this the only condition of our present happiness. And the anticipation of meeting departed friends in Heaven is also a high condition of our present joy. But how will our joy, when we arrive in Heaven, exceed all present anticipations, on finding everybody there our kindred? On finding there all boundary lines that here circumscribe the individual family obliterated; where we shall be members of one family, wherein all are kindred by ties of love and attachment, of which earthly ties are but a faint resemblance. Ties never to be sundered, which unite the whole family of Heaven in an eternal union of unalloyed, ever-increasing, ever-expanding glory and blessedness. This conception of the relationships of Heaven gives us the best idea of the Church on earth—of its true import, of what it is designed to be, of what it should be. It is designed to be but an enlargement of the earthly family, bound together by

the same strong tie of consanguinity that connects the hearts of children to parents, and to each other. It is the incipient life of the general assembly and church of the first born which are written in Heaven—an antepast of the glorified state above. Brother, sister, in this sacred union of Christian hearts, under a covenant of love to Christ and to each other, is not an empty name. It means, or is designed to mean, all that Jesus expressed when he said: "They that do the will of the Father, the same are my brother and sister and mother." Churches differently organized are but separate families of one great brotherhood. In Heaven, churches, like families, will lose their distinctive lines of separation. The ties that bind individuals into distinct denominations here will be absorbed in the broad bond of "the church of the first born which are written in Heaven." The only condition of that bond is the doing of the will of our heavenly Father. That condition fulfilled admits to the fellowship of the Saints, whether on earth or in Heaven, and gives to that fellowship all the meaning that belongs to brother, sister and mother in the family. When we

come into this Christian relation we bring the tie of love that connects kindred of the same family. And when we depart to the better land we shall find all earthly limitations lost in the boundless beatitudes of the heavenly glory, where Christ, of whom the whole family in earth and Heaven is named, will be the central sun.

This view of the subject justifies the conclusions that earthly relationships, like all earthly inheritances, are temporary; that we go to Heaven not as families to be reinstated in our earthly domestic life, but to enter on the higher life, free from all limitations of earth, with love and joy of which present domestic love and joy are but a foretaste; that we leave behind all our family limitations, and carry with us only the capacity of love which sweetened the family relation here, and which will be expanded there according to the enlarged sphere which it will embrace.

How precious is the religion that provides, and puts within the grasp of our faith a state of being founded in the law of love that sweetens all the joys of our earthly life, and yet so vastly superior to all we experience here as to supersede all ne-

cessity of the limitations so needful to our present joy, and to guarantee to us an eternity of fruition among an innumerable company of the redeemed out of all kindreds of earth, who will truly be brother, sister and mother to us in the highest and most enduring sense of those relations. And how easy the terms on which this high inheritance is promised: "He that doeth the will of my Father which is in Heaven, the same," says Jesus, "is my mother and sister and brother." The bystanders who had learned to know of His divine origin and power, no doubt indulged a feeling of envy for Mary, the mother of Jesus, and her other sons, who were his natural brothers. It was to divert their minds from this lower relationship to his earthly kindred and fix them on the possibility of the higher, more blessed and more permanent relation arising from moral likeness to the will of God. As a ground of promise, this supersedes all ties of consanguinity, and elevates the humblest disciple to a rank in that royal family of which God is Father and Christ the elder Brother. Oh how high the incentive to be and to do all that the will of our heavenly

Father requires us to be and to do! The inheritance is but a step before us. The time is short. Are we doing the will of our Father in heaven? On that question must turn the decision of our great future. How can we afford to withhold our best affections from One thus related to all who give Him their hearts, and thus become sons and daughters of the Lord Almighty?

A New Heaven and a New Earth.

And I saw a new Heaven and a new earth, for the first Heaven and the first earth were passed away, and there was no more sea,

And I, John, saw the Holy City new Jerusalem coming down from God out of Heaven, prepared as a bride adorned for her husband,

And I heard a great voice out of Heaven, saying, behold the tabernacle of God is with men, and He will dwell with them and they shall be His people, and God Himself will be with them and be their God.

And God shall wipe away all tears from their eyes and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away,—Revelation XXI: 1 to 4,

This is the most graphic and highly wrought of all poetic figures. All attempts at interpretation that undertake to deal with the drapery of the picture, and to hold it forth as anything more than the sign of great spiritual facts, only mystify its glorious import, rob it of its intrinsic beauty, and cheat the soul of that lofty inspiration which its true signification is designed to impart.

The Divine revelator borne aloft upon the mount of prophetic vision, filled to overflowing with the experience of that new life, the achievements of which culminate in the conquests of the soul over the world, the flesh and the devil, and in full realization of all that which we call Heaven; breaks out in the language of the text, and under imagery the most grand and soul inspiring which it is possible for poetry itself to conceive; He portrays the unutterable blessedness of that new life which is the inheritance of all the redeemed and sanctified. If there be any reality in the things revealed in the Bible, the renewed life of the soul under a divine inspiration is the most real of all things else. It is styled the new

birth. "The soul renewed in the image of Him that created it." The attainment to that lofty experience wherein "old things have passed away, and behold, all things have become new." If this be not a true conception, and if the distinction between souls thus renewed, and spiritually inspired, and those unrenewed and unsanctified, be not a real distinction, then the Bible is the most unmeaning and unintelligible of all books. The text is easy of interpretation under the conception of Heaven as consisting in the spiritual attainments of the soul divinely transformed. "I saw a new Heaven and a new earth, for the first Heaven and the first earth were passed away and there was no more sea." Before, I saw only the old Heaven and the old earth. Life found all its meaning in objects of sense, all its value in the values of property, all its pleasures in sensuous enjoyments, all its hopes in anticipated wealth, worldly honor, or worldly power. If I thought of Heaven, I thought of it as a far off country, as a walled city located in space, built out of matter and inhabited by beings of sense, like unto the inhabitants of earth,

attainable only by a long pilgrimage, a journey to some remote planet in the skies. Now, says the revelator: "I saw a new Heaven and a new earth. Old things have passed away, and behold, all things have become new." Now I see the hand-writing of God everywhere on all the works of creation. The sun, the moon, and the stars, the earth with its mighty oceans and continents, its islands and lakes, its mountains and valleys, its summer verdure and its wintry frosts, are a volume of God's communications to the spiritual side of man's nature. I read in the strength of the mountains of the omnipotent strength of God as the fortress of the soul against all the assaults of Satan and of sin; I read in the beauty of the violet, of "the beauty of holiness," and in the fragrance of the rose, of the divine aroma of that charity that "suffereth long and is kind," revealing itself in all manner of good works. I read in the bountiful harvest of the overflowing goodness of God who, out of the infinite storehouse of His grace supplies the soul with immortal good. I read in the unfathomable depth and boundless expanse of the ocean of the inter-

minable duration and exhaustless capacities of the soul. I read in all God's great and mighty works, of His infinite grace and goodness to the soul. "I see a new Heaven and a new earth wherein dwelleth righteousness."

"And there was no more sea." The billowy ocean is of all things else the most perfect type of the carnally minded, selfish, unregenerated man. "Like the troubled sea that cannot rest, but casteth up mire and dirt," so his sensuous life which strives only after the things that perish with their using, is an ocean of uncertainty, a sea of adverse currents and tempestuous winds that perpetually lash and tire and toss him upon the uneven surface of adventure, wherein he finds no rest for the sole of his foot. Oh for some solid ground, some fixed anchorage for the soul that secures it from all the perils and disasters of this contradictory world. He who spake to the warring elements, saying, "peace be still," and by a word, commanded a calm, thus filling the souls of the despairing disciples with security and joy, holds in his hands all the forces that disturb the peace of our souls and make our life like the

troubled sea. Faith in Him removes all mountains, settles all seas, and fills our soul with propitious winds. "And there was no more sea." No more pounding upon the rocks of sin, no more lashing by the surges of remorse, no more drowning, no more shipwreck of the soul, for it has found and entered into the harbor of safety.

"And I, John, saw the holy city, New Jerusalem, coming down from God out of Heaven prepared as a bride adorned for her husband." The Holy City, the New Jerusalem, is here conceived of not as a habitation located in the far off regions of space to which we are to go after we die, but as a movable thing coming down to us while we live. The mode of expression here employed by the revelator, is an accommodation of language to the common conception of men. The rising and setting of the sun is not the language of fact, for the sun never rises nor sets, but is stationary, while the rolling of the earth makes its relative direction now in the east, now in the zenith, and now in the west. God is conceived of as having a local habitation above the earth, and that conception accords with His ubiquity,

with the fact that He is everywhere, for what is upward in our conception aims at every point in the entire circumference of the heavens in the space of twenty-four hours. The rain always descends, but its absolute direction in space changes every moment of time. Every approach toward the earth is a descent, but lines of descent are never parallel, but infinitely various in direction. "So every good gift and every perfect gift cometh down from the Father of Light." The Holy Spirit descendeth like the showers that watereth the earth. It is always conceived of in the Bible as an outpouring, or as a sprinkling like the dew from Heaven coming down from above. Here the revelator sees Heaven itself with all its unutterable glory coming down from God out of Heaven out of the regions above us. Instead of waiting to die, and then by a long pilgrimage, traversing illimitable space above us to get to the Holy City, the New Jerusalem, all the spiritual glory and blessedness portrayed under this most beautiful figure, is seen coming down to us out of Heaven. The Celestial city itself is brought down to earth. The new life of the soul, the in-

spiration of God in the human breast, the indwelling of the Holy Spirit, and the consequent victory over sin thus achieved, is all there is of Heaven. With this blessed experience, Heaven, with all its joys and triumphs, is already attained. When the love of God is consciously and completely shed abroad in the soul, then the Holy city, the New Jerusalem, has actually come down to it out of Heaven, and it has entered upon the exact enjoyment of that which is promised as the reward of righteousness forever and ever.

"And I, John, saw the Holy city, New Jerusalem, coming down from God prepared as a bride adorned for her husband." This conception of the life of God in the soul has no adequate representative among all the precious things of commerce. "The gold and the crystal cannot equal it, no mention shall be made of coral or of pearls, for the price of it is above rubies, the topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold." There is no beauty, no value, no attractiveness among all the precious things of earth that can exalt them into a just

comparison with the new life. Only the bride adorned with those graces of character that qualify her to honor the name and beatify the home of a worthy husband, can tipify the priceless boon of the New Jerusalem, the Holy city, coming down from God out of Heaven. On this object, the value of which disdains all comparison with gold, or the things that gold can buy, the poet fixes his mind, and the figure finds ample room for the beauty, the loveliness, and the grace of Heaven to culminate. There is but one sentiment in the human breast about a bride adorned for her husband, adorned with the grace of a confiding heart, a pure devotion, and a love that no reverses can abate, and that is the sentiment of admiration. The life of holiness, of purity, of love unfeigned and of unreserved consecration to duty, is as the bride adorned for her husband—the acquisition of unalloyed good.

"And I heard a great voice out of Heaven saying, behold the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them and be their God." The highest idea of spiritual

blessedness, either now or hereafter, consists in near approach to God. The most joyful experience of the devout soul arises from personal intimacy with God. Our highest hope of Heaven is the hope of seeing God, and of knowing more and more of His unfathomable wisdom and goodness. In all highest states of religious experience in the individual soul, and in the community, when all the people turn to prayer, to repentance and to salvation, when all hearts melt together in love, and when tears of religious joy moisten all eyes, then it is that earth becomes most like Heaven, for then it is that God is consciously near. The prayer of all Christian hearts that desire a revival of pure religion is, that God will come down, manifest His gracious presence, and take up His abode in the midst of His people. Then it is they sing, "Nearer my God to Thee, nearer to Thee, though it be a cross that raiseth me, this all my song shall be, nearer my God to Thee, nearer to Thee."

"And I heard a great voice out of Heaven saying, behold the tabernacle of God is with men." The "Holy city, the New Jerusalem," wherein

God eternally dwells, has come down to earth, and its foundation is fixed in the hearts of men. "Behold the kingdom of God is within you, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God." Oh the glorious advent prayed for by the devout of all ages, desired and hoped for by the Church universal. "When, oh when, shall the coming of the Son of Man be?" The revelator flying aloft upon the wings of inspiration, hears a great voice out of Heaven, which answers the anxious inquiry: behold the tabernacle of God is already with men, and He will dwell with them and be their God.

"And God shall wipe away all tears from their eyes." Don't let us wait till we get beyond the valley of the shadow of death before we give God a chance to wipe away the tears from our eyes, He is here ready and willing to do it now. Did you ever take into your arms a broken-hearted child crushed with grief and fear, and sorrow, and with your own napkin wipe away the tears, and with words of comfort soothe the grief of

your sorrow-stricken child? This, more than anything else that man can do, is like God. Tears are all right. God does not try to prevent their flow. For the best of reasons, He Himself, breaks up the fountain within us and causes it to overflow. But with His own hand He wipes away the tears that His mysterious providence has caused. Your child is a lifeless corpse, lovely, joyous, and promising in life, it now lies cold in death. Your head has become waters, and your eyes a fountain of tears; but if your heart be tempered with faith, God can wipe away all your tears, and fill your soul with divine consolation. If the tabernacle of God is consciously with you, if you are His child, and He is your God, He can interpret the dark mystery and fill you with joy, even in the midst of your deep sorrow, your child is a lifeless corpse, an angel was wanted in Heaven, she has laid off her mortal coil to accept an immortal commission in glory, she can not come back to you, but you will soon go to her. "I am the resurrection and the life, he that believeth in Me shall never die." Dry your tears, I am with you, I will never for-

sake you. For your child to die is infinite gain for her. She was sweet and lovely here in the body, and on that very account all the more obnoxious to temptation and danger. The Devil prepares his snares with most adroitness for such victims, he loves a shining mark. She is now beyond his reach, where God is wiping all tears from her eyes.

"And there shall be no more death." Is this prophecy fulfilled here, on this side the curtain of mortality? Is this blessed assurance meant for dying humanity here in this vale of tears? Oh, yes. For what else is our religion valuable but to give us complete victory over our last great enemy—death. If our hope be not built on this divine assurance, then surely it is built upon the sand. Christianity has done nothing for man, it is the most shadowy and transparent of all delusions if it have not brought life and immortality to light. If it be a true telescope revealing the solid realities of which all its glorious imagery is but a picture, then welcome infirmity. It is but the loosening of the keys that hold together this fleshly prison house in which our immortal spir-

its are bound, and the index of its approaching exit and emancipation into the freedom of a more pure and an immortal life. With the man who walks by faith and not by sight, death is but the rest of his weary, aching, dying body, and the complete realization of immortality and eternal life. "Oh death, where is thy sting; oh grave, where is the victory? Blessed be God who giveth us the victory through our Lord Jesus Christ."

And there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain, for the former things are passed away." Such is the promised victory of the Christian's faith. Such the culminating glory of the new life of the soul that walks by faith. But is not this earthly life of ours truly styled a vale of tears? A life of sorrow, of trial, of sickness and of pain? Oh, yes, we make it such just in proportion as we live in the world of sense, live at a distance from God, and find the ends of our being in objects of sight. Those objects always disappoint us. The world betrays our trust on every hand. Friends die, youth and beauty fade, riches take wings and fly away, satiety and sick-

ness convert luxuries into loathing, the excitements of pleasure tire us out, and become a terror to our exhausted spirits. The world is full of trouble, sorrow, crying and pain. And unless God has provided a sovereign panacea for all our woe there is nothing in prospect for us but black despair. "To be carnally minded, is death" To the sensuous, selfish, worldly minded, unbelieving man, this life is truly a living death. "But to be spiritually minded is life and peace." The behest of Christianity is "rejoice ever more." This is the point at which religion becomes a miracle. Here comes in its divine its supernatural value. "To be spiritually minded is life and peace," despite affliction, sorrow, and pain. "And there shall be no more death, neither sorrow nor crying; neither shall there be any more pain." Infidelity croaks and fattens over the failure of our religion to make us happy. It borrows its most telling arguments from our fear, our despondency, our sorrow and mourning. The Christian who can brave all the ills, and calamities of his human life with a cheerful heart, and who can smile at the approach of death, needs

no argument in justification of his religion. With Him there is no more death, neither sorrow nor crying; neither is there any more pain, for the former things are passed away.

INTERNAL EVIDENCES.

For I know that my Redeemer liveth.—Job XIX: 25.

This is one of the bold and positive utterances of faith, that power of intuition which arrives at conclusions, and which settles the convictions of the soul independently of the external evidences of truth. The religion of the Bible pre-supposes spiritual communication between the Supreme, everywhere present, Divine spirit, and the human spirit. It pre-supposes that the humble, confiding, dutiful worshiper, who desires and seeks divine light and guidance, is brought habitually into contact and communion with the

God he worships in a spiritual way, and that through this unseen channel of communication he is made to know the mind of God toward himself, made to know his own spiritual status, to understand the wants of his own soul, to see the proper and only adequate supply of those wants, made to see in what line of life and duty the true interest of the soul lies, and enabled to settle the balances of the moral life in such a way as to have always a conscience void of offence toward God and toward men. This was the case with the patriarch Job, living in that early period, when life and immortality, afterwards brought to light in the Gospel, was but dimly shadowed forth to the faith of the few who walked with God, the few whose souls were illumined with the light divine, he experienced those ebbings and flowings of faith incident to the darkness that surrounded him, and natural enough, amid the temptations and trials, the afflictions and sufferings with which his cup of life was evermore filled. At one time, in despondency and doubt, and fear, he breaks out in the language of complaint: "Man that is born of woman is a

few days and full of trouble. He cometh forth like a flower and is cut down; he fleeth also as a shadow and continueth not. There is hope of a tree if it be cut down, that it will sprout again. But man dieth and wasteth away; yea, man giveth up the ghost, and where is he? And then looking into the darkness of the tomb he raiseth the earnest inquiry, if a man die shall he live again?"

Then again, rising in the confidence of inspired hope, the light divine shining within his soul, and the revelations of immortality and eternal life being made clear to his faith, he exclaims in triumph: "I know that my Redeemer liveth and that He shall stand at the latter day upon the earth."

The subject indicated by the text, and which has given rise to these introductory reflections inclines me to a further consideration of some of the internal evidences of the divine authenticity of the Christian religion.

The question to be answered, is how do I know that my Redeemer liveth? Preliminary to this, however, there is another question to be settled,

on the right solution of which depends all correct results of the inquiry. It is this:

Am I in need of a Redeemer? Am I in need of anything? Is my soul satisfied in itself? Is it independent in its life? Self-existent? Self-supporting? Or is it dependent for its life and for the attainment of its true end upon something out of itself? I assume that my soul, and that the soul of every human being is in want, that it is dependent upon a good external to itself. Having made out this proposition, I will then inquire what it is that the human soul needs, and see if we can find the answering good for the supply of our spiritual want.

That the human soul is not complete in itself, that its life and perfection is dependent on something out of itself, I shall argue first, from the analogies of nature, and secondly, from the revelations of consciousness.

When we look into the world of nature, all nature, organic and inorganic, into the world of life, and the world of inert matter, we find a universal law of interdependencies. Every individual existence, every function of all living organ-

isms, and every power in nature, has its correlative object. Nothing can realize the end for which it was created alone. The stomach was made for bread, and without it is inopperative and powerless. The eye was made for light, and without light, its necessary correlative, the eye is blind and useless. The ear was made to realize a certain result which we call sound, but that result is dependent upon certain nice adjustments of the elements foreign to the ear itself. However perfect its organism it can not attain the result of sound alone. Separated from the air, in a vacuum, where it can have no contact with atmospheric vibration, it is stone deaf. The lungs of all living things are so correlative to the air that instant death ensues when atmospheric air is excluded. The seed planted in congenial soil bursts its shell and gives birth to the shooting plant in response to the correlative powers about it, the heat of the sun, the moisture of rain, and the nutriment of the fertilized earth. And this is true every where in the world of life. Every living thing is dependent every moment of its being on a good out of itself, upon supplies and

powers external to itself, but yet precisely adjusted to its wants and made indispensable to the perfection of its being and the fulfillment of its appointed end. The same law pervades inorganic nature. Neither pole of the galvanic battery alone is able to beget any of the electric phenomena. Each pole demands the other, and it is only by yielding to this demand and connecting the two by some conducting medium that results are attained. To this law of correlation, to this principle of action and reaction, and to this alone, is due all the sublimity of the thunderstorm, and all the mystery of the electric telegraph. The mountain is held to its firm base from age to age by a power not its own, and the earth with all the planets of all celestial systems, travel their exact and ceaseless round, guided in their course and saved every moment from confusion and chaos by powers brought to bear upon them from without, and on which they must forever depend. Nothing in the created universe is made to subsist alone. Everything belongs to a system divinely ordained in which mutual interdependence is the universal law.

Thus far, there is no controversy, these statements accord with the plainest teachings of philosophy, and are received as admitted propositions by all intelligent minds.

Is it probable now that this universal law is limited to the world of matter? Shut your eyes to the Bible and to human experience, and look simply and alone into the volume of nature. Read the law of interdependencies there written, and ask yourself the question whether it is probable that this law is limited to material things and to this earthly life. If the great Architect of nature, and author of our present being, has made such nice adjustments of means to ends in the order of visible things, is it fair to conclude that He has left the soul unprovided for, or that He has ordained for it a life of independence? If the infant born to the nourishing breast as the only condition of its earthly life, must be borne in its mother's arms and lean on its mother's care through all its tender years, and when it has attained its maturest strength must still depend for life on the bounties of nature, have we any right to conclude that the soul can live alone,

that it can find in its own resources the aliment it needs, or that it can attain perfection and bliss, without the aid of some power out of and above itself? Would this be in keeping with the nature of things as God has ordained them? Would it accord with His own wise, beneficent and bountiful economy? If He be a kind Father in things pertaining to this life, providing for all living things their meat in due season, what right have we to imagine that in the realm of spirit, He is any the less a Father, or any the less willing to provide things better and more bountiful for the soul.

But if any are skeptical about the wants of the soul, reasoning from the analogies of nature, let us inquire in the sphere of human consciousness. If in the volume of nature we fail to see symbolized our own spiritual weakness and dependence, let us look for a moment into the volume of human experience.

When we do this, we find at once that the whole outer world in the respect in which we have been considering it, is but the symbol of a more real system of interdependence and correla-

tion in the spiritual world. We find one prevailing universally acknowledged fact of spiritual want, a fact inseparable from human nature, as truly so as hunger is inseparable from the body. We find that the soul clamors for its correlative good as really as the stomach clamors for bread; as really as the eye demands light in order that it may perform its appointed functions; as really as the lungs demand the air we breathe. We find that the soul of man everywhere, in all nations, in all states of civilization, under all systems of religious faith, evermore demands some correlative object on which to rest, some satisfying portion on which it may find its equilibrium and be at peace. As truly as the needle seeks the pole so truly does the soul of man seek some object of desire, some supply of its acknowledged want out of itself, as truly as the heart of man seeks alliance with the maid of his love, so truly does the soul of man seek alliance with some spiritual correlative, some satisfying good external to itself, yet evermore in sympathy with it. This want is a universal want, as universal as is the law of hunger or any other of the bodily de-

sires; and it is as uniformly the same in all men as is the sense of hunger. All men hunger and thirst alike. All men do not seek to satisfy their bodily wants in the same way. What is food to one man may be poison to another, what is luxury to one tribe or nation of men, may be a loathing to another. But the sense of hunger is the same in all, and the desire for some sort of food as the correlative of hunger is universally the same.

Just so when we come up into the realm of the soul. All men feel a yearning want in their spiritual being. All men have a wounded conscience. No mortal can claim exemption from sin or the wounds that sin inflicts upon the conscience. I do not assert this now, remember, upon the authority of Revelation, I assert it on the universal confession of the race. I assert it as a fact of human consciousness, universally acknowledged.

Otherwise, what is the import of all the religions of men? What mean the idolatries and superstitions, the pilgrimages and penances, the smoking altars, the costly oblations, and the self-inflicted tortures of the millions who worship

either false Gods or the true? Do they not all speak the same language, and make the same confession of want? Do they not all point to a felt desire in the soul, and reach forth after some real or imaginary good as a response to that desire? It is true that the real wants of the soul are misapprehended more often than otherwise; it is true that the thing asked for is not the thing that the soul needs; it is true that the spiritual remedies that man has devised are a failure. It is true that man has exhausted his ingenuity, and has sought out many inventions. He has built his altars of sacrifice; he has slain his thousands of rams and ten thousands of he goats; he has sprinkled himself with the blood of bulls; has poured out rivers of oil, and given his first born for the sin of his soul. He has built costly temples, has piled his hecatombs of bleeding victims, has erected the burning funeral pile, has cast his offspring to the crocodile, and himself before the crushing wheels of juggernaut, all in the vain expectation of realizing the good for which his soul clamored. Is not this so? And is there any doubt of the reality of the want that

prompts the religious devotion of the world? Do you say it is all the fruit of blind superstition, that men have imagined an unreal want? I admit the superstition of their devotions, but the want in the soul that prompts those superstitions can not be denied. It is as real as hunger or thirst, or any bodily want. In justification of this, I appeal to every man's individual consciousness. Every man, if honest, will confess that his heart condemns him, "and if our heart condemn us, God is greater than our heart, and knoweth all things."

Let us turn now to the volume of Revelation. What is the testimony of the Bible from Genesis to Revelation, touching the question of man's sinfulness and spiritual need? "As the heart panteth after the water brooks, so panteth my soul after Thee, O God. The whole head is sick, the whole heart is faint, from the sole of the foot even unto the head; there is no soundness in it, but wounds and bruises and putrefying sores. For I know that in me that is in my flesh dwelleth no good thing, for the good that I would I do not, but the evil which I would not that do I.

But I see another law in my members warring against the law of my mind, bringing me into captivity to the law of sin which is in my members. O wretched man that I am who shall deliver me from the body of this death." This language of confession of sin and deep felt want in the soul is the vernacular language of the Bible. It is the burden of all its teaching, the inspiration of all its poetry, the very foundation and frame work of all its philosophy.

Be it conceded, then, that man wants a Redeemer. He wants a cure for the sin of his soul. He wants the love, the sympathy, and forgiveness of the great law-giver whose will he has violated, whose mercy he has abused, and whose bountiful gifts he has squandered. Having fed on the husks and vanities and forbidden objects of time and sense, his hungry soul clamors for a better portion, for more congenial food. Faith looks up and says: "I know that my Redeemer liveth." Looking into the world of nature, it sees the same Divine handiwork in all its wise contrivance. The same hand that created the eye also created the light, for which the eye was made. The same

hand that created the lungs, created also the air with its nice adjustments of the component gasses for the use of the lungs. The same hand that created the ear appointed also the delicate vibrations of the atmosphere by which alone music is possible. The same hand that created man, seeing that it was not good for man to be alone, created also the counterpart and correlative of himself. "In the image of God created, He, Him, male and female, created He, them." The same hand that ordained life for the whole animal creation susceptible of hunger and thirst, created also the green grass beside the still waters to satisfy the wants of every living thing.

And may not the hungering, longing, thirsting soul evermore clamoring for spiritual food, and for the waters of eternal life, look up to the same beneficent all bountiful hand that feeds the ravens when they cry, that clothes the lillies of the field, that causeth the grass to grow for cattle and herb, for the service of man, providing for every living thing its food in due season, may not the soul look up in faith, and say: "I know that my Redeemer liveth?" I know it from what

I see of the work of His hand. I see the volume of nature written all over with His beneficent goodness. "He visitest the earth, and waterest it, He greatly enriches it with the river of God which is full of water, He prepareth them corn when He has so provided for it, He crowneth the year with his goodness, all his paths drop fatness—they drop upon the pastures of the wilderness—and the little hills rejoice upon every side. The pastures are clothed with flocks, the valleys also are covered over with corn; they shout for joy, they also sing." And hath He not prepared also a corresponding good for the soul? "My soul longeth, yea even fainteth for the courts of the Lord; my heart and my flesh crieth out for the living God. I know that my soul shall be satisfied with marrow and fatness, and my mouth shall praise Thee with joyful lips. What wait I for but Thy blessing and the joys of thy salvation?" The soul thus conscious of its true need, and thus confident that God has provided the adequate supply, exclaims in the triumph of faith, "I know that my Redeemer liveth."

Then turning to the New Testament history,

and looking far back over the ages, his ear catches the sound of a living voice, saying, "If any man thirst let him come unto me and drink." He that drinketh at earthly fountains, the best and purest of them shall thirst again. "But whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a well of water springing up into everlasting life. He, every one that thirsteth, come ye to the waters, and he that hath no money, come ye buy and eat; yea come buy wine and milk without money and without price. I am the bread of life, the bread of God is he that cometh down from Heaven and giveth life unto the world. I am the bread which cometh down from Heaven. He that eateth of this bread shall live forever. Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest to your souls, for my yoke is easy and my burden is light. And the spirit and the bride say, come and let him that heareth say, come and let him that is athirst come, and whosoever

will let him take of the water of life freely." Then again the soul exclaims, "I have heard of Thee by the hearing of the ear, but now mine eye seeth Thee." I see in Thee all that my soul needs; I see in Thee the true correlative of my spiritual being, an answering good for all the wants of my soul. I want no Nicodemus now to testify to me that thou art a teacher come from God. I want no profane historian to corroberate the testimony of the friends and disciples of Jesus; I ask no demonstration of miracles to confirm my faith in Him. I know that He is my Redeemer, and although He were crucified, dead and buried, "I know that my Redeemer liveth," without the historical testimony to his resurrection. He is a full supply of all my spiritual wants. He is the satisfying portion of my soul; I know He is divine.

Such is the reasoning of the soul when it comes into a full and conscious recognition of its relation to Christ. Faith takes hold of him as the faith of a hungry man takes hold of bread. Such a man asks neither analysis of the component elements of bread, nor the testimony of others

that bread is good; that it is the gift of God, because it answers every want of his hungering, famishing body; he knows it is good. And he knows, too, that He that made the body and ordained the function of appetite, appointed also bread as the answering correlative of that function. When the soul looks on the dying race of men, generation after generation, going down into the grave of darkness and oblivion, how natural to exclaim, "man that is born of woman is of few days and full of trouble," and to ask the question in all earnestness, "if a man die shall he live again?" But when Jesus answers, "I am the resurrection and the life, whosoever believeth in Me, though he were dead, yet shall he live; let not your heart be troubled, ye believe in God, believe also in Me, in My Father's house are many mansions; if it were not so, I would have told you; I go to prepare a place for you; he that believeth on Me shall never die;" when Jesus thus speaks in the ear of the anxious soul, it is enough. The soul is satisfied and ready to exclaim, "I know that my Redeemer liveth," without either the evidence of miracles or the evi-

dence of history. But in addition to this clear convincing soul, satisfying internal proof of the divinity of Jesus, He gives to the world the visible ocular demonstration of His divine power, by healing the sick, by cleansing the lepers, by unstopping deaf ears, by opening blind eyes, by raising the dead to life and casting out devils. He takes the powers of nature under His control, saying to the tempest, "peace be still," walking upon the surface of the deep and doing ten thousand other wonderful works, and all this He does to strengthen our weak faith, and help the soul to lay hold on himand accept him as the answering good for which it evermore yearns.

Come, then, oh sinful man, come, oh fearful despairing, hungering soul, come to this Almighty Savior. Come to the fountain of living waters that your souls may never thirst. Come and partake of this living bread that came down from Heaven that your souls may be forever satiated with immortal good. Believe on Him who hath said, "He that believeth on Me, though he were dead, yet shall he live." Make Him your choice, accept of Him as the one thing needful to

your soul. Abide in Him, as the branch abideth in the vine, that your soul may be filled with all the fullness of God.

The Second Coming of Christ.

When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit on the throne of His glory. And before Him shall be gathered all nations; and He shall separate them one from another, as a shepherd divideth the sheep from the goats. And He shall set the sheep on His right hand, but the goats on the left.—Matthew XXV: 31, 32, 33.

Those who literalize the text of scripture and materialize the imagery of its symbolic language, find in the words of our Savior above quoted reference to the end of the world, when He is to descend in bodily person, to judge the quick and the dead of all times, and wind up the affairs of

this terrestrial world forever. Millenarians, of whom there has been a large number in the church from the apostolic to the present period, giving to the vision of John in the twentieth of Revelation, a literal interpretation, have conceived of a thousand years of rest and triumph to the church previous to the final judgment; when saints and martyrs, the living and the dead of every age, are to rise and to reign with Christ a thousand years, "but the rest of the dead live not until the thousand years were ended."

This is called the first resurrection. Then, according to the vision, Satan is let loose for a little season to go out and deceive the nations, and gather them together to battle, and fire came down from God out of Heaven and devoured them, and the Devil that deceived them was cast into the lake of fire and brimstone, to be tormented day and night, forever and ever.

Then the dead, small and great, are seen to stand before God, He being seated upon a great white throne, to be judged out of the things written in the open books according to their works.

Then death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire.

Giving literal import to this most highly wrought of all poetic imagery, it is quite easy to make out a plausible theory of a millennium, believed in by a large portion of the Christian world, the conception of which obtains its climax by literalizing what follows in the twenty-first of Revelation. "And I saw a new Heaven and a new earth, for the first Heaven and the first earth were passed away, and I, John, saw the Holy city, New Jerusalem, coming down from God out of Heaven, etc." During the early centuries of Christianity many took this language as a literal description of a new material Jerusalem actually let down from God out of Heaven to be inhabited by the Saints forever and ever. And the great majority of every period of the Christian era have referred the words of my text to these prophetic visions and others in the Old Testament prophets, equally figurative of great spiritual ideas for interpretation, which is always adjusted

in accordance with the same materialistic modes of thought.

Conceive, I pray you, for a moment my hearers, all the precious things spoken of in this wonderful vision of the Apocalypse, but the hieroglyphics of spiritual language, employed symbolically to convey spiritual ideas to the soul, and to have exclusive reference to the soul, that seat of empire in which Christ is King, and wherein is erected a throne, the great white throne from which He dispenses judgment and justice. Conceive of the Holy city, the New Jerusalem, coming down from God out of Heaven prepared as a bride adorned for her husband as the new life in the soul, swept and garnished for the grace of salvation wherein is pitched the tabernacle of God in which Himself dwells to be their God, etc. How transcendently glorious does the vision make this New Jerusalem in the kingdom of God that cometh not with observation, and that is within the soul. How it exhausts all the most beautiful and precious things of earth in the description of its form, its material, its gates of pearl, of sapphire, of jasper, and all

manner of precious gems, with streets of pure gold, the Lord God Almighty with the Lamb being the temple of it, and with the light of God and the Lamb to be the light thereof, expelling all night, and making it eternally a fit temple of the Holy Ghost. Conceive also of the lake that burneth with fire and brimstone, which in the vision, is called the second death, as the hieroglyphic description of the unutterable spiritual torture of the soul of the fearful, the unbelieving, the murderers, whoremongers and adulterers, and sorcerers, and idolators, and all liers. And while we are at this spiritual standpoint, let us try to get at the true meaning of our subject.

Many Christian commentators, almost with one consent, refer the text to the end of the world, to a general judgment day and to the coming of the Son of Man in bodily form to pronounce the final doom of all mankind.

We can make no intelligent progress nor arrive at any satisfactory results without first determining what our Lord means when He speaks of coming in His glory.

It will be conceded that He had not then come

in His essential glory, but in His humiliation. He had appeared in the flesh, He had made Himself of no reputation, and had taken the form of a servant. He had consented to become a man, and to be subject to all the liabilities of our human lot, as one of the conditions essential to His mission of mercy. He was now in the world of sense, to be seen by the eye of sense, to be heard by the ear of sense, to eat and drink, to sleep and wake, to labor and teach, to suffer and die, under all the limitations of human experience. This human arena, while it was adorned by the Savior with all the dignity of Divine purity and made illustrious by the glory of spiritual conquest, by the glory of suffering, and sacrifice for the redemption of a revolted world, was not the arena of His essential glory.

"When the Son of Man shall come in His glory;" He has not yet come in His glory. A halo of glory is about Him now which every eye can see. His every word and act bespeak His unearthly origin. But He is yet in His humiliation, and the text is a plain prediction, that He

is to come in His glory, as the Judge of the world.

What then is the throne of Christ's glory, and how are we to understand the prediction about His being seated upon the throne of His glory? The sentiments of Christians are not uniform, they have never been uniform on this subject. There is a great variety of conception among the most Orthodox and Evangelical Christians in respect to the general judgment and Christ's second coming, as well as in respect to the resurrection, and the state of departed spirits between death and the resurrection. All these different notions take their from in accordance with the principles of interpretation by means of which the Bible is understood. We have all been cultured in a school more or less materialistic. The sermons and books that we have heard and read all our days fixes a day in the near or remote future, when Christ is to come in the midst of a great retinue of visible angels in bodily form to judge the world. Then at the call of a trumpet all the dead of all times are to be resurrected in the identical body of their life, then the soul and

body are to be reunited. Then the Son of Man is to be seated on a material throne visible to all eyes. Then before Him are to be gathered in a great ampitheater, the countless million of the living and the resurrected dead, out of every land and every age, whom the Judge will separate as the shepherd divideth the sheep from the goats, setting the sheep on his right hand and the goats on the left, to receive sentence. Then the wicked shall go away into everlasting punishment, body and soul to suffer the reward of their deeds, and the righteous reinstated in all their personal identity and social relationships as when living on earth, shall enter into life eternal in a material Heaven fitted up and prepared for the eternal and blessed abode of beings thus constituted. We have been taught to look at this whole subject from a material standpoint. To materialize man, to materialize the Son of God, and in our conception have stopped short of the glory, honor, immortality, eternal life, realized by existences in the form of disembodied spirits. We have materialized Heaven and Hell; yea the word of God itself, by accepting and feeding upon the

verbal signs the exterior husks of the truth, while ignoring the spiritual reality of which they are but the vehicle.

The second coming of Christ is plainly enough foretold in the Scriptures. It is no doubt a matter of prophecy; Jesus Himself foretold it, the Apostles alluded to it often as a matter about which there was no room to doubt. But mark this, it is always spoken of in the New Testament as an event not in the remote but in the near future. Jesus predicting this event, says (Matthew XVI: 27 and 28): "For the Son of Man shall come in the glory of His Father with His angels, and then shall He reward every man according to his works.

"Verily, verily, I say unto you, there be some standing here which shall not taste of death till they see the Son of Man coming in his kingdom."

So also (Matthew XXIV: 34), speaking the same prediction, he says, "this generation shall not pass till all these things be fulfilled."

In Mark XIII: 30, after relating in detail all the circumstances of the same event says, "this

generation shall not pass till all things be done." And this is again reiterated in the parallel history given by Luke XXI: 32, "and then shall they see the Son of Man coming in a cloud with power and great glory. Verily I say unto you, this generation shall not pass away till all be fulfilled." Also in that memorable reply of Jesus to the high priest, in Mark XIV: 62, "and ye shall see the Son of Man sitting on the right hand of power and coming in the clouds of Heaven."

There is but one opinion among commentators about the events predicted in the foregoing quotations. All agree that they refer to the destruction of the Jewish temple, and the City of Jerusalem, and the final termination of the Mosaic dispensation. And instead of finding in these and other Scriptures relating to the same subject, the prediction of Christ's spiritual advent and the inauguration of His spiritual reign in that kingdom, which is righteousness, and peace, and joy in the Holy Ghost, and which is within the soul of human faith, commentators have by strange distortion, made all these predictions typical of

the end of the world, and the beginning of a visible kingdom to be ushered in by the advent of the Son of Man as the reigning prince in the sphere of sense.

It is believed that Paul wrote the epistle to the Thessalonians about the year 52, when he says to them, "now we beseech you brethren by the coming of our Lord Jesus Christ, and by our gathering together unto Him, that ye be not soon shaken in mind, or be troubled, either by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means; for that day shall not come except there come a falling away first, and that man of sin be revealed, the Son of perdition," which is characterized further along as "the mystery of iniquity already at work." This man of sin is commonly referred to as the Papal power. But later and more critical inquiry finds no justification of that opinion, for "the mystery of iniquity" was then already at work, which is now supposed to refer not to the Pope centuries in the future, but to the cruel Emperor Nero, who, according to Josephus, was a terror to all

the Provinces, and was then in power, and it is most likely to him that Paul refers, when he speaks of "the lawless one, the mystery of iniquity, the hinderer." After Nero's death, in the year 68, intestine commotions convulsed the Roman Empire. As Christ had predicted, "ye shall hear of wars and rumors of wars; be not troubled, for all these things must come to pass, but the end is not yet." The end of what? Not the world, but the end of the Levitical dispensation. "For many shall come in my name and shall deceive many." To this prediction John refers in his First Epistle, II: 18: "Little children, it is the last time, as ye have heard that anti-Christ shall come; even now are many anti-Christs, whereby we know it is the last time," not of the world, but of types and rituals, of the dispensation of legal rites and ceremonials, to give place to the spiritual reign of Christ. The desolation of Jerusalem was according to the words of Christ, to be immediately preceded by general commotions in the Roman Empire. "For nation shall rise against nation, and kingdom against kingdom, and there shall be famines, and

pestilence, and earthquakes in diverse places. All these are the beginning of sorrows." Nero was the first Emperor that enacted penal laws against the Christians. Under his cruel hand Peter and Paul suffered martyrdom, and John was banished to Patmos. His savage heart left its impression on the whole empire, and none could look forward with hope until "he should be taken out of the way." After his death the Jewish war began, which in three years and a half ended in the destruction of Jerusalem and the termination of the Jewish hierarchy. To this it is that the Apostle, whose words and predictions were leavened by the predictions of Christ Himself, referred when they spoke of the last days, or of the end of the world. With them the event spoken of is in the near future; it is impossible that they should have reference to the final end of the world, as we have always been taught to understand them.*

Says Peter, 1900 years ago, "the end of all things is at hand." And Paul also, in his epistle to the Thessalonians, makes many allusions to the near-

*Ratra on the Second Advent.

ness of the coming of Christ, a thing to be anticipated in the near future, "even the coming of the Lord Jesus Christ to be supreme in all hearts."

From the Scriptures quoted, and from the conclusions adduced, I feel safe in assuming that the text can have no reference to the end of this material world, or the return of Christ in bodily presence to be seen by the eyes of men. But that it refers to His spiritual reign, subsequent to the winding up of the Levitical dispensation which ended in the overthrow of Jerusalem.

But we have all been taught to fix the judgment at a point in the future beyond all the cycles of time, when the dead, with the living, small and great, shall stand before God. I desire, if possible, to take a more rational, a more Scriptural, and a more truly spiritual view of this subject.

I do not by any means desire to lower down the fearful realities of the judgment day or to eliminate from the doctrine of retribution an iota of its solemn import. On the contrary, I desire to bring the reality more consciously near to every soul. I desire to look through all material

signs and apprehend the thing signified. I desire to go beyond the shadow in search of the substance. I desire to shut the eye, to close the ear, and for the moment, paralyze all bodily sense, that I may take account of the relations and destiny of my immaterial self; and to this end I repeat the inquiry, "when does the Son of Man come in His glory?" and what is it that constitutes the throne of His glory?

The ancient Jews prefigured Him as a prince, crowned with the diadem and bearing the scepter of a human king. The throne of His glory predicted to their imagination was the seat of national power, and the triumphs of His reign, freedom from the thraldom of a foreign yoke, and a restoration of the Jewish hierarchy, and of all the rights and privileges of the Jewish religion. Little less earthly and material are the conceptions of those Christians who predict the second coming of the Son of Man in the visible glory of the judgment day, seated upon a great white throne, like the lofty peak of some snow white mountain in bodily form, "which every eye can see," speaking in audible words to the countless millions

who have risen from the universal graveyard of death, to meet him in judgment. The highest throne of glory to which Jesus ever aspired in His first advent to this earth, was a seat in the faith of men. To be made known to the world as the Divine One, as "God with us," and to make His kingdom as a spiritual kingdom, coming not with observation, not with outward circumstance of royalty and visible power, but coming in the heart of believers. All the expectations of the materialistic Jews were disappointed when their predicted king had come as the babe of Bethlehem, to be cradled in a manger, to be reared in the caste of peasantry, to dwell in the humblest vales of poverty, and to seek the crown of his celestial empire wherever there is the most of suffering, deformity and sin among men. He was a physician to the sick, He was cleansing to the leprous, He was eyes to the blind, hearing to the deaf, and most of all, salvation to the guilty. Through these channels of Divine beneficence, He made His way to the faith of the world, where He fixed the eternal foundations of the throne of His glory. He was a stumbling block and a rock

of offense to the Jews. They rejected him, and as a nation, soon experienced the fulfillment of His own prediction, "On whom this stone shall fall it shall grind him to powder." The expectation of those who look for the second coming of our Lord with material demonstrations has been, and I verily believe, must forever be disappointed.

Second Adventists have been in the Church ever since the Apostle wrote; prophecy has predicted the event, and interpreters of every generation have fixed the time of His coming (often in their own day) when all eyes were directed up into Heaven to see Him returning so as He ascended in the sight of His disciples after His resurrection.

Be not deceived, my hearers, Christ has already come in His glory with all His holy angels, and He is now seated upon the throne of His glory, and before Him are now gathered all nations, and He is now dividing one from another as a shepherd divideth his sheep from the goats. This is a bold and sweeping assumption. Be not hasty, I pray you, to pronounce it heresy.

Fear not that I would lay an ax at the root of that towering tree against which all our Orthodox standards of belief upon this subject lean for support, by no means. I only desire to dispel the shadow of that tree, to pass beyond the tangible signs of the judgment day, and by pouring in the light of truer and more spiritual interpretations of the word of God, endeavor to find the true substance of which the literal text supplies but a symbol.

The world knew not God. Christ came to bring the knowledge of God into the face of men; "to this end was I born, and for this cause came I into the world," said He, "that I should bear witness unto the truth." The Jews, the chosen people of God, were of the earth, earthly. The promised good to be gained as the reward of obedience, was earthly good in their conception, and the desolations threatened for disobedience were earthly desolations. They could understand Christ when He predicted the destruction of Jerusalem, but they could not understand that the retributions of that temporal event so fearfully appalling was but a symbol of the more awful

spiritual retribution that awaited the souls of the incorrigible, when the Son of Man should come in His glory to judge the world. Christ came to break the sky of brass over their heads, to emancipate their souls from the fetters of sense, and convert the whole material world with its judgments on the one side, and its blessings on the other, into a type of spiritual realities in the world to come.

Immortality was a conception above the mind of the average Jew. Christ came to bring life and immortality to light. He came to be a connecting link between the visible and the invisible world. He could not inspire faith in the realities of the invisible by verbal reports. He could not tell men about the spirit world and make them believe it. He could not tell them about the resurrection and make them believe it. He must needs accommodate His revelation to sensuous minds. He must needs make Himself an object of sensible beholding. The invisible God whom no eye hath seen or can see, must needs become human, that he might show himself to the world through the medium of sense. He

must needs accommodate the doctrine of life after death to the clumsy apprehension of a sensuous world by dying and living again in the sight of men. In order to make the world believe in the reality of the unseen, He must needs go up to it in a body that the world could see. All this Christ did, as I verily believe, to make sure the foundations of His throne in the faith of men.

He told his disciples that it was expedient that he should go away. To have remained in the flesh as an object of sight would have defeated his main purpose, since it would have intensified rather than abated their sensuous conceptions. To have localized Himself here in a human body would have been the beginning of a system of endless pilgrimages from every part of the habitable globe, rushing to behold, with their bodily eyes the greatest wonder of the world, making Him no longer an object of faith (but what He most desired to avoid), an object of sight. Christ came down into humanity to exalt himself upon the throne of human faith. He went back to heaven in visible form to carry the faith of men with him, and so to become forever the Supreme

object of faith. If he had vanished out of their sight, as he did at Emmaus, so that they could not see him depart and enter into the cloud, he would have lost his hold on human faith.

He went up to the Father as he had foretold in the sight of his disciples, and his promise to return was corroborated by celestial witnesses in white apparel, saying, "This same Jesus which is taken up from among you into heaven shall so come in like manner as ye have seen him go into heaven." Second Adventists claim this as unanswerable in support of Christ's second coming in the flesh. They claim that the Apostles so understood it. Admitting that they did for the sake of the argument, is it certain that they were not mistaken? They were very slow to apprehend the spiritual nature of Christ's kingdom. How often the good Savior was called to rebuke the grossness of their material conceptions, and how difficult he found it to make clear to their comprehension in visible realities. It was expedient that Christ should go away, and there must be eye witnesses to his departure to make sure his hold on the faith of the world. His promised

return was divinely certified; celestial witnesses were present to reaffirm his promise. Do any distrust it? More than eighteen hundred years have rolled away. The Son of Man has never returned in the flesh; has he not returned in his glory? Is he not seated on the throne of his glory? Is not the universal world of mankind before him, and is he not separating them one from another as a shepherd divideth his sheep from the goats?

Three thousand souls every hour of time, three score and ten thousand every day leave this world and go to the judgment where they are tried by the law of faith. "He that believeth hath life, and he that believeth not hath not life but the wrath of God abideth on him." Then shall he sit upon the throne of his glory; the throne that he attained by his incarnation, death, resurrection, ascension, and by his spiritual manifestation, and before him shall be gathered all nations. Don't think of this, I pray you, as a far off dateless future event, but as an ever present constant fact, and know that the human family, hour by hour, in an army three thousand

strong is summoned for trial. Think not, I pray you, of the resurrection as a remote event to accrue at the end of the world. The Scriptures teach no such thing. The ablest and soundest of Biblical scholars now repudiate the theory as inconsistent, not only with reason, but with the plainest and most approved understanding of God's word. Rather believe that death and the resurrection are simultaneous events, and that when freed from the shackles of the flesh, we are instantly translated into the spirit realm to receive the reward of our deeds.

The judgment day, which is said to be the day for which all other days were made, brings paleness to every countenance. Let us pause and think how very near we all are to it. My friends, the end of the world is just at hand with every one of us. Within the short space of thirty years, which is the average of human life, a thousand million souls pass the ordeal of the judgment. When death comes, that is the end of the world with every soul, and the beginning of eternal good or evil.

A few words on this point will relieve your pa-

tience. Let us revert to first principles. All agree that the Son is co-existent with the Father, and that before his incarnation as the son of Mary, he was a spirit as God the Father was a spirit. All agree that his crucified body was raised to life, that he lived, ate, drank, slept, walked and conversed, and was recognized by his friends, who saw and felt of his wounds, and knew that he was the veritable Jesus that was crucified. All agree also that his body was under his miraculous control. When occasion required, he could put it out of sight. At Emmaus he vanished out of sight. On another occasion he appeared in the midst of his disciples in a closed room without the opening of a door or the utterance of a sound. All agree that he ascended in bodily appearance, and that a cloud received him out of sight. Beyond that we know nothing of his body. No reference is ever made to it afterwards. When he appeared to Saul on the way to Damascus nothing is said of bodily form. We are assured that flesh and blood do not dwell in Heaven. Christ's risen body was a fleshly body —it went into a cloud as other bodies go into the

grave. We know nothing farther. Christ was a spirit. He assumed human form for a purpose. It was the instrument used as other men's bodies are used in this world for all the purposes of sentient existence. Other men lay their bodies in the grave when they have no more use for them. Christ's incarnation was not completed until he had fulfilled his purpose to go to the Father. The world must be convinced by the evidence of their senses, in order to retain his hold on human faith. He went up into the heavens and a cloud received him out of sight. All else is conjecture. Was he excarnated in the cloud, that is, did he shuffle off the mortal coil beyond human sight and reduce it to vapor? Did it vanish as at Emmaus? And did he then assume the spirit form of his anti-incarnate state? All these questions are left to conjecture without evidence. That he ever lives, seated at the right hand of the Father as our advocate and intercessor, we have assurance. Here let our faith abide, knowing that in whatever form of life he is infinitely glorious, not because of his external shape, but because of his internal goodness; because of

the unseen beauty of his holiness, and knowing, too, that through faith we shall be like him, and shall see him as he is.

I am aware, my friends, that the theories I have advanced are open to criticism. I have not been careful to follow the grooves worn smooth by the current of thought in which the popular Christian mind has been accustomed to run. I have been able in the short limits of an ordinary sermon, to do but little more than barely enunciate the several points of my theory without stopping to argue them, and for the purpose of leaving them distinct in your mind, I will recapitulate the points as follows:

First, I hold that the soul is immaterial, and that its happiness and its misery are internal to itself, the result of no material surroundings, but exclusively the result of its own moral condition. The soul is in Heaven when in a state of equilibrium and peace; it is in Hell when in a state of unrest, and out of harmony with itself and God.

Second, I hold that the language of Scripture that relates to the future state under material representations is figurative language, employed

to typify spiritual conditions, and that all interpretations that literalize such language, tend to mislead the mind and obscure the truth.

Third, I hold that the throne of Christ's glory is figurative of his spiritual supremacy through the power of faith, and that the design of his incarnation, was to gain such supremacy over the human heart.

Fourth, I hold that the second coming of Christ, always spoken of by himself and the Apostles as a near event, refers to his return to them in the spirit; that it was fulfilled on the day of Pentecost immediately after his ascension. I believe with Joseph Cook, the great divine and lecturer of our denomination, and with many other Evangelical teachers of our time, that the Holy Spirit which descended on the disciples on the day of Pentecost, is the continued life of Christ in his Church, and that it is in this form, and not in bodily form, that he fulfills the promise, "Lo, I am with you always, even unto the end of the world."

Fifth, I hold that the end of the world and the day of judgment for each individual soul is the

day of the death of the body; that the judgment is a perpetual fact, and that many thousands, small any great, appear before God every day.

Sixth, I hold that the resurrection is typical of the life of the soul, that the figure of a spiritual body teaches not the resurrection of the material body, but the immortality of the soul of which Christ is declared to be the resurrection and the life, that it is an event simultaneous with the death of the body. It is spoken of in the present tense, and as the body "returns to dust the spirit returns to God who gave it."

Seventh, I hold that the end of the world spoken of by our Lord had reference to some event in the near future, probably to the winding up of the Levitical dispensation; and that of the end of the natural universe we have no scriptural prediction.

If in anything I do not see eye to eye with my Christian friends, in heart I trust we are agreed, and let us pray that no differences of intellectual perception, alienate that love which is the cementing bond of the Church, and which should cause all brethren to dwell together in unity.

The Ideal Man.

And God said, let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

So God created man in his own image, in the image of God created he him; male and female created he them, Jen. I: 26, 27.

When all other orders of life had been created, each after its kind. Each species after a certain ideal preconceived in the Creator's mind, then God said, "Let us make man in our image, and after our likeness." This is not said of any other

creature of life. Nothing else was made in the likeness of God. But everything created, whether by Divine or human art, is fashioned after some ideal likeness. The artist cannot produce a thing on canvass or in concrete form, without an ideal model previously conceived. The watch must be a thought in the maker's mind before it can become a thing of sight. And the Divine Creator works under the same law. If the pedigree of an individual horse be traced back in time from son to sire, and from sire to grandsire, until it reaches its source, it will reach an ideal in the Creator's mind, after which the first horse was made to be the progenitor of a species, the successive individuals of which should manifest in space the form and functions of the original ideal. All other creatures of life having been made each after its kind, then "God said let us make man in our image."

It is not in order here to introduce the mooted questions pertaining to the Godhead—whether that be a unit in tripple form, or a triplet—each factor of which is distinct in personality, and all three of which are indispensible to the unity of

the Godhead—waving these questions, we cannot, without violence to the record, both of the Old and New Testament, ignore at least the duality, to say nothing now of the Trinity of the Godhead. St. John is very explicit in specifying and naming the party of the second part in this duality. He calls him The Word, or objective expression of the invisible God. "He was in the beginning with God, he was God. All things were made by him. He was made flesh and dwelt among us." Jesus says of himself, "before Abraham was I am," implying that he was coevil with the Father and was present when God said, "let us make man in our image and after our likeness." The common thought of the Church is that Jesus began to be human when he became the son of Mary. That before the incarnation he was divine and not human. The thought I wish now to evolve, is that he was always human. That he was the Godman antecedent to the incarnation, antecedent to the creation.

"He applies to himself the unique but significant title, 'THE SON OF MAN,' which is a Hebrew

idiom, a form of expression used in the Old Testament to express 'HUMANITY.' It is equivalent to and means the same as MAN in the general sense, or 'THE HUMANITY.' Instead of using the word 'MAN' in the generic sense, and saying, I am 'THE HUMANITY,' while you are only men partaking of humanity, he calls himself the 'SON OF MAN.' The term means HUMANITY, not in its individual members, but in its root. He means to say to us, I am the principle of your humanity, or your humanity in its principle. "I am the vine, ye are the branches." (Philosophy of Truntarian doctrine: Pease p. 102.)

Looking backward for the root element of the canine or any of the animal species, we find it to be an ideal in the Creator's mind, without which original conception, such a thing as the canine, or any other species is inconceivable. Without the antecedent thought the thing were impossible. But there is no indication of a Divine element in any of the animal species. No one of them ever rose to the plane of moral character, where right and wrong are known, where alone sin and holiness are possible, where reason and

speech, the instrument of reason, are in requisition, where conscience, the behest of God is spiritually asserted, and where moral responsibility the result of a self-determining will is conceivable. These Divine elements are above and out of possible reach of the beasts. They have knowledge in the sphere of nature, but they have no relation to the higher realm of spirit and the supernatural. In life they act under the laws of material nature, and when they die, nothing survives them to respond to the laws of the supernatural. The life of the beast, like the life of a tree, or the light of a candle being snuffed out is for ever extinct.

In tracing back the genealogy of the human species as St. Luke has done, it winds up thus: "Which was the son of Enos, which was the son of Adam, which was the son of God?" In common with other sentient creatures, Adam was formed out of the dust of the ground, and up to this point he was not human any more than the dog or the horse were human. He was like other sentient creatures, of no one of whom is it said, "which was the son of God?" Something more

was needed to realize the proposition then under advisement between God the Father and the son of man, viz: to make man in the Divine image. Hence, having formed man out of the dust of the ground he breathed into his nostrils, and he became a living soul—became the son of God, like unto "the son of man"—the original ideal of the human race, after which all the successive individuals of the species are each a separate manifestation, and without which, as the author above quoted says, "Such a thing as the human species is inconceivable and manifestly impossible."

We have seen abnormal specimens of sentient life in human form from which the divine in-breathing of the higher nature, for some inscrutable reason was withheld; a semblance of a man without a soul, an idiot, dragging out the life of a beast on the lowest and most revolting level of sentient being. And from such examples, we learn that humanity, which constitutes our likeness to the Divine image, is distinct from our fleshly form, is derived from its Divine original, and is part of it, as truly as the branch is part of the vine.

Our forms of though have always been molded more or less in error on this profound and deeply interesting subject. We have been slow to believe that humanity, apart from "the son of man," is an impossible conception; that he entered the race no less at the creation than at the incarnation not to make himself human, but to make mankind human. At the creation he was inbreathed as the crowning act by which man became a living soul. At the incarnation he was born into the race to repair the damage which sin had inflicted upon that divine thing called humanity, which God breathes into the nostrils of every son and daughter born in the line of our first parents.

"The son of man," then, revealed in the fullness of time in the person of Jesus of Nazareth is the IDEAL MAN. He is the party of the second part in the duality of the Godhead in whose image the Creator, after deliberate council, decided to make man. The root principle of all humanity is in him. And being derived from him it must partake of his own divine nature.

The catechism tells us that "our first parents

were created in righteousness and true holiness." The Bible does not tell us any such thing. It tells us that Adam was formed out of the dust of the ground in common with other animals, and that God distinguished him from all the others by breathing into his nostrils, thus causing him to become a living soul—to become HUMAN—to become a spirit in the likeness of God. (See the following discourse on the Garden of Eden.)

The premise that I wish to establish is, that humanity is no part of the animal, whether in the bruit or in man. It belongs to the spiritual side of our being, and was divinely inbreathed when man became a living soul in the likeness of God.

And another point I wish to make is, that our humanity that likens us to God does not necessarily imply holiness. It is a thing distinct from moral character. It implies a living soul equipped with powers capable of holiness and capable of sin. The Divine inbreathing imparts neither the one or the other. It imparts moral power, but not moral character, which comes afterwards by the voluntary use of the spiritual

powers. The idea that God created man's character as an artist creates the different shades of color upon canvas implies involuntary virtues or vices which involves a moral absurdity. These come afterwards as the fruit of voluntary action. Conceiving Adam to be a generic term typical of the human race, then God breathes into the nostrils of every child of the race, and he becomes a living soul, neither sinful or holy, without the knowledge of good or evil, and in accordance with the Adamic type, the whole family of man is placed on trial, each upon his own individual responsibility. In the lower animals, the carnal instincts which are their only governing law, and which are wisely ordained for good ends are self-regulating. They are under the autonomy of nature which limits them to their natural and necessary uses. Hence they can do no sin. "To ERR is human." In us are the same carnal instincts as are in the beast, ordained for the same ends, viz: procreation and subsistance of life. But we are human, like unto our divine original, "THE SON OF MAN," who gave us dominion over the instincts of our animal nature, "the lust of

the flesh, the lust of the eye, and the pride of life which are not of the Father, but of the world." And this will accord with the language of the allegory if we paraphrase "the beasts of the field, the fish of the sea, and the fowls of the air," over which God gave man dominion, and make them symbolic of animal instinct. Besides, by this use of the terms, the rationale of the whole subject becomes intelligible. Nature sets bounds to the works of the flesh in the lower animals. Thus far, and no farther, can they go, and within the natural limits, they seek natural and legitimate ends. In man it is not so. Humanity involves the fearful responsibility of rational control in the empire of the senses, which in us, defy the autonomy of nature and run riot to the ruin of the soul, except reason assert her sway and say to the rebellious passions, "peace be still."

Within the breast of every son and daughter of the race there abides the same option typified by the experience of Adam in presence of the tree of the knowledge of good and evil, and in presence of the tree of life, pleasant to the sight, and whose fruit is good for food,

On the one side is the carnal nature, under no self-restraining law as in the lower animals, but in us manifested by the works of the flesh, which in the language of the Apostle, are these: "Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulation, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like." On the other side are "the fruits of the spirit," between which and the works of the flesh, there is an impassable gulf. "These are love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance, against which there is no law." Adhering to the thought that Adam means the human race, each individual of which is clothed with the fearful responsibility of voluntary choice between these opposite elements of character, we escape the hard lesson of the schools about original sin, inherent in the blood and transmitted by generation, and learn the other more rational lesson which teaches that every soul is subjected to the same temptation, and is liable to the same fall, on the same conditions, for which himself,

not the first man is responsible. (See the following discourse on the fall.)

In the fulness of time, THE IDEAL HUMANITY "that was in the beginning with God and that was God, was made flesh and dwelt among us." The story of the temptation to which he was subjected is the story of the Garden of Eden repeated under different symbols with a different result. The second Adam, while he was the Lord from Heaven, was at the same time human, and "subject to like passions as other men." The high mountain to which the tempter led him, was the same mountain to which he leads all men. It was the mount of ambition which is in the breast of every man. The first Adam was ambitious to become as God's knowing good and evil, the price of which was, to stultify reason and go captive to the flesh under the enticements of the Devil. How bitter and how remorseful was the knowledge so gained, every transgressor finds out by experience. "The wages of sin is death." When "the son of man" entered the dark wilderness of temptation, the forbidden fruit was transformed into all the kingdoms of the world, and the glory

of them. This was the most commanding of all possible appeals by which to carry captive the sensuous nature.

We are in the habit of thinking that he, because divine, could repel the tempter with a "get thee behind me," while we, because human, could not, forgetting that humanity and divinity are synonymous terms. Free will, reason, conscience, moral judgment, everything that constitutes our humanity, and which God imparted to us when he made us living souls in his own image, are not one thing in the "son of man" and another thing in us. They are divine elements in our humanity as truly as in that of the Ideal Humanity. And it will not do to assume that his was not a sensuous nature, tempted in all points like as we are. We rob the temptation of its highest significance, and of all its moral value to us, if we say he was not subject to like passions as other men, and was exempt from the dangers of other men, by reason of the supernatural qualities of his character. He took upon himself our nature with all the liabilities of our human lot. It was not the omnipotent might of a God

by which he overcame the Devil, but the moral might of a man. And it is only in this light that the temptation of the Savior can be of value to us either as our example or our encouragement. Up to the time of his baptism there is little in his history to indicate the great future that lay before him, or to show that himself was conscious of it. But when the spirit lighted like a dove upon him, and a voice from Heaven proclaimed, "this is my beloved son," then, if never before, he awaked to the full consciousness of his fearful responsibility as an ambassador from the eternal throne to the empire of earth in revolt from its allegiance to the king of kings. How natural under the crushing weight of this sudden and awful announcement that he should follow the lead of the spirit into the wilderness and betake himself to fasting and reflection. Then came the mightiest of all moral conflicts between the empire of Satan and of sense on the one side, and the empire of God and the spirit on the other. The one reinforced by the irrepressible clamors of hunger, begotten of forty days' fasting, undertakes to prostitute the commission of the "son of

man" sent to bring the bread of God that cometh down from Heaven to one fallen, and sin-ruined humanity. "If thou be the son of God, command that these stones be made bread."

The soliloquy that followed can be imagined from the brief hints of the story.

If I should convert these stones into the bread that perisheth I should be deified by the sensuous world and make sure my way to riches and renown. I should become an ally to the very power that I am born to antagonize. "Man cannot live by bread alone." The beast that lives only in the flesh can live by bread alone. But I am come that they might have spiritual life, and this is attainable only by mortifying the clamors of sense and yielding unreservedly to the dominion of the spirit. "To be carnally minded, is death. To be spiritually minded, is life and peace."

Shall I do evil that good may come? I am sent as the captain of salvation to lead the redeemed of the Lord to victory over the lusts of the flesh by the way of self-denials, the way of sufferings, and crosses. And shall the leader in

this holy war, abashed by the wolf of hunger himself, go captive by inglorious surrender?

If the absurdity of the suggestion entitled it to his pity and his scorn, how much more the supposition of miraculous interruption of nature's laws to avert the consequences of fool-hardy exposure of his life by precipitating himself from a pinacle of the temple which towered above the grandure of the city, and commanded the sight of all beholders, where divine interposition, seen not only by the masses, would bring him into notoriety among the hierarchs of the church, and give him recognition as a messenger come from God. The ambition of the first Adam to eat of the forbidden fruit and be as God's knowing good and evil, was by him always subordinate to the law of duty, which in this case, was comprehended in the words "Thou shalt not tempt the Lord thy God. I receive not honor from men." And when offered all the kingdoms of the world and the glory of them as the price of digression, and as a bribe for the abatement of his integrity, and for surrender to "the lust of the flesh, the lust of the eye, and the pride of this sensuous

life," his holy indignation rose to its climax and repelled the assault with an emphatic "get thee behind me Satan."

"Then the Devil left him and angels came and ministered unto him."

The temptation of our Lord was not peculiar any more than that of Adam was peculiar. The experience of both is the experience of universal humanity. If the first Adam and all his posterity had maintained their integrity by resisting all the encroachments of their lower nature, and by subjecting their carnal instincts unreservedly to the dominion of those lofty powers which liken us to God, and which constitute our proper humanity, then the conflict so signally and so disgracefully lost, would never have been repeated in the experience of the second Adam. But because all had partaken of the forbidden fruit, and had learned by sad experience, the distinction between good and evil, how terrible the forfeiture of the one, and how galling the servitude of the other; then in the fulness of time, the second Adam, who is the Lord from Heaven, took upon himself our nature and accepted the liabilities of

our humanity. When the struggle was over; when the powers of the flesh personified as the Devil, were vanquished and fled; when the fruits of the spirit, personified as the angels, came and ministered unto him, then he said to his faithful followers, "In the world ye shall have tribulation, but be of good cheer, I have overcome the world." To overcome the world—the lust of the flesh, the lust of the eye, and the pride of life—is the business of divinity, whether in the God-man or in us; whether in the copy or its image; whether in the vine or its branches. Holiness means business. It means something to do. It means antagonism against evil, an aggressive warfare against the world, the flesh and the Devil. It is impatient of inertness. It sees no merit, and no truth in the song, "There is nothing great or small that's left for me to do."

The manhood of the ideal man consisted in overcoming the world. The moral might in which he asserted the behest, "get thee behind me Satan," belongs to humanity, the dignity and glory of which consists in the same uncompromising integrity in the presence of temptation, ir-

respective of all consequences. It may entail poverty more humiliating than that of "the foxes that have holes, and the birds that have nests." It may entail persecution and invite the hostility of kings and the hate of majorities, who clamor "away with him crucify him." But neither the lion's den, the fiery furnace, nor the cruelties of the cross, can abate the courage or paralyze the tongue of the moral hero who spurns all the kingdoms of the world and the glory of them when offered as a bribe, and in the might of Divine authority says, "get thee behind me Satan."

Strength to do this is the "sine qua non" of true manhood. King David in his dying charge to Solomon—his royal heir—said, "I go the way of all the earth, be thou strong, therefore, and show thyself a man by keeping the commandments as they are written in the law of Moses." The thought uppermost in his mind was, that moral character was the first condition of royal greatness. He placed manhood before royalty, the want of which entails failure alike upon the kings and subjects. "Better is he that ruleth his own spirit than he that taketh a city." The

power to do this is inherent in humanity. As before said, the soul created in the divine image is equipped with moral power—a free responsible will—but moral character is the outcome of responsible action. Be thou strong, therefore, and show thy MANLINESS by keeping the divine commandments. Royal prestige that comes of cunning in diplomacy, of prowess in war, and of expedient statesmanship, is possible without this condition, but true manliness, which is the synonyme of Godlikeness, and which is the first condition of true greatness, comes of the voluntary exercise of the powers inherent in the living soul created in the image of God.

In the fulness of time the law became life, being incarnated in the person of the ideal man, "in whom dwelt all the fulness of the Godhead bodily. Be thou strong, therefore, and show thyself a man," by keeping the charge of the Lord thy God, now a living, walking, speaking Decalogue, the high behest of which is "follow ME." I, not the cold letter of the law, the canons of the church, or the commandments of men, I MYSELF, am the way, the truth and the life. I, "the son

of man," am the divine original in the likeness of which ye are created. I "was in the beginning with God," when in the council of creation God said, "let us make man in our image." I am manifested in the flesh to overcome the world. Strength to overcome the world, the flesh and the Devil as I have overcome it, is "the one thing needful" to reduce this sin-cursed world to an Eden of unalloyed blessedness. But Adam, meaning all mankind, failed to "be strong and show themselves men"—failed to assert their God-given power over temptation, and say as I have done, "get thee behind me Satan." Hence weakness—moral "death hath passed upon all men," not because one man sinned, but because "all have sinned." All have partaken of the forbidden fruit in face of the warning written in the soul by the finger of God. "In the day thou eatest thereof thou shalt surely die." The death that follows transgression is the death of a suicide. "But be of good cheer," said Jesus, "I have overcome the world. I am the vine of which all ye are branches. I am the resurrection and the life." I can restore life to the spirit-

ual suicide, and "there is no other name under Heaven given among men" that can do it. "I am the bread of God that giveth life unto the world." I am the vine. The elements of life in the vine are the same as those in the branches; the same in the parent as in the child, but the strength of the one is superior to that of the other. The tender branch is swayed by every wind that blows, but the stock is immovable, having strength to resist and overcome all temptation. "He that abideth in me, and I in him, the same bringeth forth much fruit, for without me, ye can do nothing."

"The branch cannot bear fruit of itself, except it abide in the vine, no more can ye except ye abide in me. If a man abide not in me he is cast forth as a branch, and is withered." Created in the divine image he is yet capable of his own free will, while he cannot destroy that image, to abuse, befoul, and drag it down to Hell. Dives was in the divine image, otherwise he could not have been human. His moral suicide did not convert him into a beast. If that were possible, it were possible to quench all the fires

of Hell. The heat of those fires means the recoil of the divine elements, conscience, free will reason, which made him human.

The relationship of the ideal man to our common humanity thus unfolded, how it exalts him! how it dignifies us! He is the divine original of all humanity, the divine stock of which all we are branches, from which alone the branches derive strength to overcome the world; the bread of God that giveth life unto every spiritual suicide; the resurrection and the life of the withered branches overcome of the world, the flesh of the Devil; the good shepherd who careth more for the wandering sheep lost and starving in the mountains of evil than for the ninety and nine that went not astray and who giveth his life for the sheep.

Why am I immortal and not like the beast that perisheth? because I am a branch of an immortal vine. Why could not God send Dives into annihilation instead of sending him to Hell? Because God cannot do impossibilities. Dives was of the "genus homo," which is a spirit in the likeness of God. The spirit abides the man for-

ever if not in the sunshine and glory of Heaven, in the outer darkness of Hell. If the branch abide not in the vine it is withered, but not consumed. It is still that divine thing that thinks, that knows, that remembers, that reasons and suffers. God cannot convert the branch into a beast and annihilate it. Though withered, it is still part of an immortal vine. I can never get away from myself, no more from God of whom myself am an image.

"If I ascend up into Heaven thou art there. If I make my bed in Hell, behold thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me. If I say surely the darkness shall cover me, even the night shall be light about me. Whither shall I go from thy spirit or whither shall I flee from thy presence?" Dives in Hell is still a branch of an immortal vine. The great gulf between him and the vine, is fixed by himself. If he willed to abide in the vine, then even to him, lost and ruined, "the son of man" were the resurrection and the life.

"For while the lamp holds out to burn,
The vilest sinner may return."

God's mercy includes all men in all times and in all worlds, and Hell is possible only because some of their own free will refuse to abide in the vine and feed on him who is the resurrection and the life.

The Garden of Eden.

[The following is one of a series of Sunday night lectures delivered in Eureka, California, on Old Testament history, beginning with the creation and occupying those evenings for a period of four months.

In this discourse Adam is taken as a generic term, not as the name of an individual person, but "an appellative noun for the human species; its application to the first man as his proper name was subsequent and secondary." (Harris' Man Primeval, pgs. 24, 25.) This idea, which many Christian scholars now accept, gives new

interpretation to the whole story of the garden of Eden.]

And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed.—Gen. II: 8.

Therefore the Lord God sent him forth from the garden of Eden to till the ground from whence he was taken.—Gen. III: 23.

In speaking of the creation of the world, of the creation and of the constitution of man, as the story is told by Moses, it has been my endeavor to keep distinctly in mind the main idea and purpose of the writer, viz: this, to reveal the true cause of things, to reveal the supernatural and the divine agency in all the ongoing processes of nature. It is the province of science to discover the material links in the chain of causes and effects in what we term nature. Moses had nothing to do with these. These were outside of the great lesson of theologic truth that lies behind them all, but which in no way conflicts with any of them. Science discovers that gravity causes the apple to fall, and the moon and planets to revolve. Theology does not contradict this, but goes back of gravity to discover and reveal an

intelligent will that controls and energizes gravity, whose servant it is, to perfect his designs in the machinery of nature. When Moses tells us that the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul, he does not undertake to describe the mode of his creation. whether by growth or development, but only the source of his two-fold being. God formed his body, the material is of the earth earthy. God breathed into his body so formed, and he became a living soul. The intermediate links in the chain of cause and effect, Moses entirely ignores; they belong to science, and science is not what he is teaching, but theology, which, when rightly interpeted, never conflicts with nature's laws which always express God's power and will. And this is what Moses is revealing to the Jews.

The same idea prevails in the allegory of Garden of Eden. For it is an allegory, a highly-wrought poetic picture employed, as all sacred poetry is, to represent by means of pictures of the imagination the ways of God with men. If we attempt to localize the Garden of Eden, to give it

geographic metes and bounds, and to literalize its poetic imagery, we become like children who, enamored of specific parts of a picture, cut them out, appropriate them, and so spoil the picture. Every picture, whether on canvas or in poetic figure of speech, taken in its entirety, expresses living truth more real, more telling on human conviction, more in keeping with the laws of verity, than either the facts of history or the framework of philosophy. Hence it is that the ways of God with men are so generally revealed under the poetic figures of allegory. The holy Prophets who delivered the messages under a sanction of "thus saith the Lord," finding the plain letter of prosaic oration too tame and impotent to utter forth what the mouth of the Lord hath spoken, soared aloft into the realm of imagination and drawing upon her most vivid and soul-inspiring pictures, made them the instruments of a hieroglyphic language which alone was equal to the divine task of expressing to men the great thoughts of God. How else could Job, David, Solomon, or John the Revelator, all the prophets, or even our Savior himself have con-

versed with the world of the things of the Kingdom of Heaven. Literal fact is too tame, words are too barren of vitality to be the medium of spirit communication. Hence spirit, when it converses with mortals, always resorts to the portraits of imagination as the word-pictures of its ideals. This justifies a saying, that untaught minds are prone to deny, viz: this, that fiction is more pregnant with truth than fact, and interprets the words of the Evangelist, when he says of Jesus: "Many other things spake he to them with parables, and without a parable spake he not unto them."

These remarks are designed to prepare our minds to inquire for the real truth underlying the allegory of the garden of Eden. The story is a picture, and everybody with half an eye for the beautiful and the true must see that the Master hand that drew the picture was guided by a mind that is more than human; that the brush which swept the parchment on which that picture is drawn was of more delicate fibre than any found in the studios of human art, and that it left behind it creations too exquisite for the clumsy

manipulations of a human hand, too lofty for the earth—born conceptions of a human ideal.

The thought in the mind of the artist is innocence and peace, an ideal abode which no stain of wrong had ever defiled a life unclouded with fear, uncorroded with care, and unruffled by aught of moral discord to disturb its peace or mar its happiness. The symbol of this ideal abode is the fittest of all conceivable symbols. Any earthly home in its completeness must be in the midst of a blooming garden, wherein is all manner of fruit trees, permeated by streams of living water, whose lawns are clothed with perennial green, and whose gravelly walks are bordered by ever blooming flowers. The inspired artist places Adam in an ideal garden planted by the hand of the Lord God himself, in which is made to grow every tree that is pleasant to the sight and good for food; the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil. If this symbolic language be literalized, it will fail utterly to bring to our minds its deep and beautiful meaning. It is the language of symbol, and the truth it contains is beyond the power of

mere words to express. It is a portraiture of innocence, and brings to our imagination a rational being in whose soul the conflict of good and evil is unknown, a being whose moral status is best typified by that of a child unborn, concerning which you can predicate neither right or wrong. The child, before it opens its eyes to the light be clouded by the mists of wrong, or its lungs to the air poisoned by the miasms of sin, is innocent, but not virtuous; is harmless, but not holy. For virtue is impossible without the reaction of vice; holiness is impossible without knowing its contrast—sin. The child in embryo is perfect as an embryo. Its embryo organs and ideas are normally perfect, but the embryo body cannot be developed into manhood without reaction of forces external to itself. The limbs cannot gain strength to walk without the reaction of the floor on which it walks. The embryo hand cannot gain strength to work without the reaction of bat and ball, of hoop and wheelbarrow to bring the muscles into requisition. The embryo mind cannot gain strength to think without the reaction of things, and the relation of things that furnish materials

for the laws of thought. The embryo soul cannot be righteous without the reaction of wrong. It must know good and evil, and by the act of free will, choose the good and reject the evil, or else it cannot be virtuous. The innocence of the embryo child and the virtues of the righteous man are very different moral conditions. The one is innocent because he is made so by a power over which his will has no control; the other is righteous by reason of reaction and conquest on the side of virtue.

Adam's soul was in embryo. It knew no more of right or wrong than the child unborn; being the first and only human being, and having yet had no contact with any evil power, having known no contrast between wrong and right, having felt none of the reaction of the one, he knew neither the strength nor the value of the other. And as there is no way to develop an embryo child into manhood but by the reaction of forces external to itself, so there was no way to develop the manhood of Adam but by the reaction of a power that would bring into requisition the force of a responsible will to resist the encroachments

of wrong. In his embryo innocence, therefore, fresh from the hand of his Divine Creator, we see him in the picture before us, in the midst of a garden planted by the hand of the Lord God himself, perfect in beauty, rich in verdure, smiling in bloom and luxuriant in fruit. In which paradise of peace, of plenty, of sparkling water and shining emerald, is also growing the tree of the knowledge of good and evil. And this brings me face to face with the question of the ages, which has always made the ways of God with man so utterly past finding out. Why did the Lord God plant in that home of innocence which he had prepared as the abode of the man he had made, the tree of knowledge of good and evil? Why didn't he plant in its place another sort of a tree, the fruit of which was not forbidden? Or, dropping the figure of the allegory, why did he permit sin to enter this world as an element in human nature, and as a modifying power in human history? I may as well take the bull by the horns and come to the answer directly, without circumlocution. Because he could not perfect his ideal without the reaction of moral evil,

Adam was perfectly innocent without the knowledge of good and evil, but he was no more a perfect man without that knowledge than the unborn child. As I have already said, he must be developed in virtue, if at all, by the knowledge and reactions of wrong, even at the fearful liability of going wrong himself. God could make the man innocent by his arbitrary act, as he makes every unborn child innocent; that is one thing. He could not make him holy by his arbitrary act, for that is quite another thing. That implies compulsion of the will, while holiness is inconceivable without absolute freedom of the will. Holiness implies the knowledge of good and evil, and comes only of reaction against sin. There is no pertinence in the question why sin is in the world any more than there is why the negative pole of the battery is in the world? The answer to the latter question is easy, for without the negative the utility of the positive is nullified. Electric results come of reaction of the two poles. Everything in nature has its antithesis. If there be a positive, there must be a negative. You cannot conceive of the one without the other. The idea

of upward implies the idea of downward. The idea of light implies the knowledge of darkness. You cannot think of day without at the same time thinking of its opposite night. You cannot conceive of the rainbow without conceiving of the cloud behind it. So cold and heat, winter and summer, peace and war, right and wrong, holiness and sin, beauty and ugliness, Heaven and Hell, God and the Devil, are antithetic realities, each of which is essential to the conception of the other. If it be asked why Hell is permitted to be, the answer is, that Heaven is impossible without it, since Heaven consists in reaction against Hell, and conquest over it. If it be asked why the Devil is, the answer is, that he is a necessary factor in the conception of God himself, since God's highest glory and loftiest power is shown in contrast with, and in reaction against, the power of the Devil. God and evil are antithetic terms. You cannot conceive of the one without the other. Good in its simplest sense means release from, or victory over evil. It means release from want, release from disease, release from sin. It means conquest over evil. How, then, can

you conceive of good, without at the same time conceiving of evil? God is the supreme, the ideal good, the highest conceivable antithesis of the direst conceivable evil, which is personified variously, sometimes as the Devil, sometimes as Satan, sometimes as the serpent, sometimes as a roaring lion, sometimes as the spirit that worketh in the children of disobedience. Under whatever name called, it is the negative pole in the moral battery of which God is the positive, and, as in galvanism, the positive can work out no results without the negative, so in the realm of spirit, results come of two reacting forces, neither of which is conceivable without the other.

Adam, in the picture before us, is seen in embryo. He is innocent, but undeveloped either in right or wrong, for he has no knowledge of either. This knowledge is brought out in the picture under the figure of a tree whose fruit is fair to look upon and pleasant to the taste, but the use of which is positively forbidden, under pain of moral death.

Here we have the world in miniature; that is the design of the picture. Adam, while he is the

progenitor of the race, is at the same time the representative type of every individual of the race. The experience of Adam is the experience of every son and daughter of his posterity. Beholding him in the allegory, we behold the human family. Beholding the garden of Eden as here portrayed, we behold the world in miniature. Beholding the trees of the garden that are pleasant to the sight and good for food, we behold the endless variety of productions, and of means provided by the Author of our being for the rational joy, and for the highest possibilities of good to the human race, personal, social, physical, intellectual, moral and spiritual. Beholding the tree of the knowledge of good and evil, we behold under the type of a tempting fruit every possible temptation to sin in every one of its countless and insinuating forms, the yielding to which brings the recoil of evil into the soul. It is this recoil that is called the knowledge of good and evil. Adam, fresh from the hand of his Divine Creator, in the immaculate innocence in which he was made, knew nothing of either good or evil. And every new-born child, equally immaculate

and pure, learns the fearful lesson by the same exposure to temptation, the consenting to which brought the curse upon Adam. Adam's fall is the type, but not the cause of my fall. We hear much in the theology of the schools of original sin and of its descent by natural inheritance to all the posterity of our first parents. One of the first lessons of our childhood was, "that in Adam's fall we sinned all."

But if we take the allegory of the garden of Eden as a portraiture of the world in miniature, and take Adam as a representative type of all the successive individuals of the race, and if we learn from the lesson the obvious truth that WE fall AS he fell, but not BECAUSE he fell, then we shall away with the old dogma of the creed and cease to cast the responsibility of our transgression upon the shoulders of Adam. We eat the forbidden fruit, not because our first parents ate thereof; we eat it because we are victims of the same temptation and the same weaknesses that overcame their integrity in righteousness. They yielded to the tempter; then, and not till then, did they learn, by the bitter experiences of shame,

and remorse, and fear, the knowledge of good and evil. Then, and not till then, did earth cease to be to them a paradise of beauty, of peace and of plenty. Then, and not till then, was the fiat of God pronounced, "Cursed be the ground for thy sake, in sorrow shalt thou eat of it all the days of thy life. In the sweat of thy face shalt thou eat bread, till thou return unto the ground, for out of it was thou taken, for dust thou art and unto dust shalt thou return. Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken." Now he has forfeited all right to the tree of life, which henceforth is guarded by cherubim and a flaming sword, lest the transgressor eat thereof and live. So fearful was the forfeit of transgression on the part of our first parents. In this they are representatives of, but no exception to, all their posterity. The experience of one is the experience of all transgressors. The fruits of sin are identical, then, and now, and always. The garden of Eden is an allegorical picture of the world in miniature. Every symbol employed in that picture, and in like moral conditions, are matters of

real life the world over in all time. So long as the forbidden fruit of sin is untouched, untasted, unhandled; so long as the serpent is resisted, baffled and overcome by the authority of righteous indignation, saying, "Get thee behind me, Satan;" so long the earth is an Eden of peace, a garden full of all manner of trees whose fruit is pleasant to the sight and good for food; whose crystal waters irrigate all desert lands and cool all thirsty tongues; whose paths are strewn with flowers and whose lawns are rich with grass that makes glad the cattle on a thousand hills. It is transgression—not the transgression of Adam, as an individual man, for remember he is the generic type of all humanity—but the transgression of the race that has converted the paradise of earth into a region of what is figuratively called in the allegory, a region of thorns and thistles. It is by literalizing the figurative language of the allegory that we lose its very significant import. If we take the sign for the thing signified, and rest our faith in the material symbols themselves, the trees, fruits, flowers, water courses, crystals, thorns and thistles, and lose sight of the spiritual

realities, which they are employed to indicate, then we study the picture to no purpose. But if we take the beautiful and precious things of the garden as but the material signs of the better things that belong to man's spiritual being, which, when realized, are able to transform the ruggedest external surroundings into an abode of blessedness and an Eden of joy; if we take the sterilty of the cursed ground that dooms the transgressor to a life of toil, and forever to eat bread in the sweat of his face, as a symbol of the inevitable unrest and spiritual recoil that is inseparable from disobedience; if we take thorns and thistles, not in their literal meaning, as the noxious plants that incumber the ground and choke the fruits thereof, but as the noxious passions that usurp the soul, dethrone reason, becloud and embitter the moral life, then we see that the earth is as man makes it to be. Take out of this world to-day all propensity on the part of man to partake of the forbidden fruit of sin, and the most highly wrought imagery of the beauty and bliss of the garden of Eden would be realized in every part of the habitable earth,

Then all the dogs of war would be dumb; then all "swords would be beaten into plowshares, and all spears into pruning hooks, and the nations would learn war no more." Then all manacles that fetter the limbs of the slave would fall broken at his feet. Then the pirate on the high seas would become a messenger of mercy, and the felon incarcerated for crime would be turned loose to serve in the cause of human weal. Then every brothel in the world would be turned into a sanctuary of religious devotions. Then the rumseller's trade would be gone, and himself would be converted from a vampire preying upon the life blood of the weak and depraved, into an honest man, willing to earn an honest living by honest industry; then the sun would no more shine on suffering wretchedness, crime and want, "for the earth would be full of the knowledge of the glory of the Lord, as the waters cover the sea."

The poetic imagery of the garden of Eden is but a symbol of the entire world in the absence of wrong. Set right the hearts of the children of men the world over; give all men the moral might

of him who resisted the serpent in the wilderness, and who with all the kingdoms of the world and the glory of them set before him as an inducement to transgress. repelled the bribe with scorn and with a "get thee behind me, Satan;" give this moral might to the children of men, and the whole world would become instanter a paradise of beauty, of glory, and of good, exceeding in real life all the poetic painting of the garden of Eden as it came from the fruitful imagination of the inspired artist.

And is this glorious consummation never to be realized? Sin has brought death into our world with all our woe. Is there no redemption? Blessed be God, there is balm in Gilead, and there is a Physician there. The first Adam is of the earth earthy, but the second Adam is the Lord from Heaven. "He shall go out with joy, and be led forth with peace. The mountains and the hills shall break forth before him into singing, and all the trees of the field shall clap their hands. Instead of the thorn, shall come up the fir tree, and instead of the brier, shall come up

the myrtle tree, and it shall be to the Lord for a name—for an everlasting sign that shall not be cast off."

The Law of Conscience.

I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth.—Acts XXVI: 9.

Paul had been accused by one Tertutlers, the orator before Felix. Felix heard him, and willing to show the Jews a favor, left him bound at Cesarea until Festus came into the Province. Then the Jews conspired to influence Festus against Paul. Festus listened to Paul, but decided that he had no jurisdiction of the matters of which he was accused by the Jews, and as Paul had appealed to Caesar, he decided to send

him to Rome. But Agrippa said unto Festus, I would also hear the man myself. To-morrow, said he, thou shalt hear him.

So the next day Paul was introduced before King Agrippa, and congratulates himself that he is permitted to answer before the King, who, though a Roman OFFICER, was NOT a ROMAN by birth, but a JEW, and well versed in all customs and questions among the Jews. For that reason, says Paul, I beseech thee to hear me patiently.

The first apology he makes in his plea IS, that he is a RELIGIOUS man. That he had always been a religious man, a conscientious man. He had always acted under the pressure of religious conviction. "After the most straitest sect of our religion," said he, "I have lived a PHARISEE." And he does not use the term Pharisee there in the bad sense that we are wont to associate with it. If so, he would not have used the term at all before Agrippa. By it he means that he instantly served God day and night, with an honest conscience. For he says: "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth." And now the

question which has caused more debate than any other in moral philosophy is this: Did Saul of Tarsus do right in doing what he verily thought he ought to do? His case is the most salient one of all others by which to try this question. And in the outset let it be premised that the question is not one of ABSTRACT right and ABSTRACT wrong. Abstractly it is wrong to do things contrary to the name of Jesus, to destroy my neighbor's life or property. And yet, under given circumstances, it is right to do both.

The act has no moral character apart from the motive. Under one set of circumstances it is criminal. I OUGHT not to do it; under another set of circumstances, it is right. I OUGHT to do it. The word OUGHT carries with it all the force of law. What a man verily conscientiously, honestly thinks he OUGHT to do, he must do irrespective of the question of ABSTRACT right. Abstractly it is wrong to pull down my neighbor's house. I am forbidden by law to do it. But if by destroying my neighbor's house I can head the flames that threaten a whole ward, then I verily think I OUGHT to do it, and therefore I do

right. The absolute right is determined by the conscious OUGHT. The absolute right is one thing. The abstract right is another thing. To-day I verily think I ought to go north; to-morrow I verily think I ought to go south. On both days I do right, though on the latter I go directly opposite to the way of the former. Both are right, because of the OUGHT. When I verily think I OUGHT to go north, I cannot go south and do right, and "vice versa."

Yesterday Saul of Tarsus verily thought he OUGHT to do many things contrary to the name of Jesus of Nazareth; to-day he verily thinks he ought to know nothing save Jesus Christ and him crucified. Admitting that he was equally conscientious yesterday and to-day, he could not do otherwise than he did, without violating his CONSCIENCE, which no man can rightly do.

Conscience is the voice of God in the human soul. It is an infallible voice. It does not discriminate or decide the abstract right and wrong of conduct. That is not the office of conscience. Conscience is a universal law. It is uniformly the same law. It is not one thing in the soul of

the Christian and another thing in the soul of the heathen. The latter are not condemned because they are ignorant of the truth or because they do things abhorrent to Christians. What they believe or disbelieve, what they have done, or have left undone, is not the test of their character. God holds them and us responsible alike to do what they and we respectively THINK OUGHT to be done. The old notion that the heathen will be damned in the future life because they were not Christians in this life is quite untenable. The test by which they will be tried is the same as that by which we and all men will be tried. The heathen world are divided into two classes by the same distinction as the Christian world. In both, the good do what they verily think they ought to do; the bad do what they know they ought not to do. The thing done in neither case constitutes the criterion. But the conscious OUGHT. We send the gospel to the heathen, not to save them from Hell in the future life, but to save them from the Hell of heathendom in this life. God's loving kindness embraces the heathen and the Christian alike, and all who have a conscience

void of offense, whether heathen or Christian, are accepted of him.

In a human COURT there is a judge and a sheriff. It is the office of the JUDGE to decide all questions of equity. It is the duty of the Sheriff to enforce the decisions of the Judge. The Sheriff is the righteous executor of what the Judge perceives to be right. He will hang an innocent man just as certainly as a guilty one if the Court so ordered. We can EDUCATE the Judge and he may change his decisions. But the action of the Sheriff is unchangeable; he does always what the Judge verily thinks he OUGHT to do. In the soul the moral PERCEPTION is the JUDGE, the conscience is the Sheriff. What I perceive to be right, conscience impels me to do. The moral perception determines what I OUGHT to do, AND what I verily THINK I OUGHT to do, that the voice divine within me, the Holy Spirit of God says DO. It may be abstractly wrong; it may be abstractly right. Irrespective of that question it is ABSOLUTELY right to do what I verily THINK I ought to do.

But there is a great practical law comes in here

which all are in duty bound to observe.

The Apostle puts it this way: "And herein do I exercise myself, to have always a conscience void of offense toward God, and TOWARD men." Alive to the solemn fact that every man is bound before God to do what he verily thinks he OUGHT to do, he is also bound "to EXERCISE himself to have a conscience void of offense toward God and toward men."

"There is a way which seemeth right unto a man; but the end thereof ARE the ways of death." Every man knows that while conscience is the infallible law of moral action which no man can rightly disobey, at the same time it does not always lead men into the way of ABSTRACT right. Abstractly it was wrong for Paul to do many things contrary to the name of Jesus. Abstractly it is wrong for the Sheriff to hang an innocent man. But ABSOLUTELY it is RIGHT for the Sheriff to do it because he must execute the judgment of the Court. It is not the office of the Sheriff to determine the abstract question, but to do what the JUDGE determines; THAT for HIM is right. Everybody knows that Judges are fallible; they

rule differently at different times and under different circumstances. But the Sheriff never changes his action, he simply enforces the behest of the Judge. We can do nothing to educate the Sheriff. His action is unerring even though he take the life of an innocent man. For HIM it is right. He has no option. He cannot do otherwise without CONDEMNATION to himself. We CAN educate the Judge. We can give him light and knowledge; can bring to his mind the precedents of other Courts; the rulings of other Judges, and the wisdom of experience found in history and thus modify his decisions in accordance with abstract right. Then we shall have a Sheriff void of offense, who will enforce no wrong decree. We can educate the moral perceptions of the soul, and by so doing can change the OUGHT. Yesterday Paul perceived Jesus of Nazareth to be an IMPOSTOR. Conscience impelled him to do many things contrary to him. To-day he perceives him to be the supreme object of religious faith and devotion, and conscience impels him to glory in nothing else but in the cross.

Conscience is the same power always; its office

is to impel him to do what he verily thinks he OUGHT to do. The OUGHT was one thing yesterday; it is another thing to-day.

To avoid disastrous consequences then, it is not enough that our way SEEM right unto ourselves. The pilot of a ship must KNOW that his way is right, otherwise there is no safety to the ship. If his guides have misguided him; if his compass has become erratic, seeming right is no protection to the ship. A good motive, while it protects the pilot from blame, will not protect the ship from disaster. The PROPELLING POWER of the ship is uniform. It drives her forward or backward as the pilot directs. The CONSCIENCE drives the man now north, now south, as he in his judgment verily thinks he OUGHT to go. The pilot EXERCISES himself always to so set his helm that the propelling power of the ship shall be void of offense. That power has no choice; it is the same whether the ship go north or go south. CONSCIENCE has no choice; it is the same yesterday, to-day and forever. It is the same power in Saul of Tarsus as in Paul the Apostle, always commanding him to do what he verily thinks he

OUGHT to do. There is then great force in the expression, "herein do I EXERCISE myself."

The pilot that guides the helm of a ship is exonerated from responsibility for disaster ONLY when he uses all the means within his reach to make him know the way in which he OUGHT to go. If he neglect those means, if he ignore the signal of the stars, the instructions of his chart, and the bearing of his compass, and shipwreck, and death result from his ignorance, he is guilty of manslaughter, nor can he plead in extenuation that the way seemed right unto himself. He is guilty of the crime of ignorance, which is sometimes the highest crime known to law.

It is every man's duty to KNOW the right, so far as God has put it in his power to KNOW the right. To know what I OUGHT to do, and what I OUGHT not to do. What I verily think I OUGHT to do, that my conscience impels me to do, and "vice versa." This is a law of consciousness independent of the Bible.

Let us look at it in common life, and seek there an illustration of the principle in hand. Contestants come into courts of law impelled by self-

ishness on both sides. Each party comes into court with his counsel and his witnesses, and the effort is by concealment, by false coloring, by forced construction to bias the judgment of the Court and make it seem right to determine the OUGHT in my interest. It is NOT the IMPARTIAL RIGHT that either party seeks. But both parties seek to make, each his own side of the case, SEEM right to the COURT. That done, his interest will be secured, wrong or right.

This illustrates the moral conduct of selfish men the world over. We bring questions into the court of the soul every day for adjudication; not to determine what is abstractly right and abstractly wrong, but by strained construction of scripture and of known facts, to get consent of our moral judgment to decide the OUGHT on the side of SELF-INTEREST. My harvest is suffering. My hay is exposed to rain. Or my rivals in trade are getting advantage by doing business on the Sabbath day. My family needs support, OUGHT I not to gather my crop or open my store for trade on that day. I have been in my store all the week and need recreation. OUGHT I not

to preserve my health by going on a pleasure excursion instead of going to the house of God? I have worked hard in the mill, early and late, six days. Ought I not to rest on the seventh? Does the Lord require this at my hand, that I should risk my property or my trade? Sacrifice needed recreation or needed rest in order to honor the Lord's day and the Lord's House? Cannot I serve him as well at home, by rest, by necessary work, or by recreation in the fresh air of field or forest as by going with the multitude to the house of worship? Thus I reason the case with my moral judgment and strive to get consent to do what my interest or my preference incline me to do irrespective of the OUGHT or the OUGHT not. To BIAS the Court of the soul and gain its consent to what without bias it would decide OUGHT not to be, is the natural bent of human nature the world over. To make our way SEEM right unto OURSELVES when it is ABSTRACTLY and ABSOLUTELY wrong, and thus bribe conscience to impel us in a way the end whereof is the way of death is the policy of the Devil always.

When our neighbor lies by the wayside half

dead, bleeding, suffering, destitute, WE KNOW EVERYBODY knows, we OUGHT to go to him, bind up his wounds, pour in oil and wine, and take care of him. He is a MAN. That's all the question we have to ask. A certain MAN fell among thieves. He was HUMAN, hence our neighbor. But when a CHINAMAN, a BLACK man or an INDIAN falls among thieves, and lies by the wayside half dead, how many are the apologies we bring into the court of the soul to justify us in passing by on the other side. He's a heathen; he's filthy; he's a slave; he's selfish; he works for himself and his clan. He works cheaply and lives on ten cents a day; we can't compete with him. He's in our way. Go to, now, let us kill him, and the inheritance of labor shall be ours. How hard we belabor our moral judgment to make it SEEM RIGHT to despise, to abuse, to rob and murder our neighbor, when he, by means no matter how faultless, comes in the way of our SELF-INTEREST, and then especially how naturally the thoughtless, ignorant, incendiary mob get consent of their moral judgment to override reason and law until the way they have made to SEEM right ends

in devastation, violence and death.

We the Anglo-Saxon race made it seem right to enslave the African race. How copious our arguments in justification of this at the bar of reason. We succeeded in making it SEEM right to do it. They bore the mark of Cain. They were descendants of Ham. They were under the curse of God. They had no rights that white-men were bound to respect. Ought they not to be made hewers of wood and drawers of water? YES, we said, and refused to let them go free. But though our way was thus by special pleading made to seem RIGHT, the end thereof was the way of intestine war, rapine, anarchy mourning woe and death. Here is a chance to make money. Make it easily, make it fast; a chance to put myself in circumstances of comfort and competence with means to help up public enterprises, give to the poor, and make myself in many ways useful, and I belabor my moral judgment.

OUGHT I not to go into it? True, there are weighty reasons against it. Distilleries and the whole drink business ARE a great evil. But a worse man than I will do it if I do not. One

more selfish, less beneficent, less public spirited. OUGHT I not to go into it, take advantage of the situation and make myself useful. Thus we get tacit consent and make the way of flagrant evil seem RIGHT unto us, but the end thereof are the ways of death. The sting of REMORSE and SELF-CONDEMNATION is no easier for a bad man to bear than for a good man. It is the gnawing of the worm that never dies and the flash of the flame that is never quenched. Hence the refuges of lies to which bad men resort to make their evil ways SEEM RIGHT unto themselves and thus get the help of conscience to make a wrong way seem right. But the end thereof is nevertheless certain DEATH. The only proper question for the good man is, "Lord, what wilt THOU have me to do?" What OUGHT I to do? Not what is safe, or expedient, or profitable. What OUGHT I to do, and what OUGHT I not to do?

God has divided the human family on that line. And it is a question as momentous as eternity on which side of it I stand. Am I belaboring my judgment with false pretenses, and in obedience to my selfish, covetous desires, striving

to make a WRONG way seem RIGHT; or am I making it my chief and only study, irrespective of the popular frown, or the popular smile, irrespective of the question of poverty or plenty to KNOW what I OUGHT to do? When that question is settled, then he is the true hero who dares to do it, regardless of all consequences.

What I verily think I OUGHT to do, after having exercised myself to have a conscience void of offense, that I must do, though the lion's den, or the burning fiery furnace heated seven times hotter than it was wont to be heated, stare me in the face.

And this brings me to the point in which my argument culminates. It is the business of Christianity to find out what the people individually and in the aggregate OUGHT to do. The way that SEEMETH right is more often WRONG than RIGHT, and because it seemeth right, it is none the less liable to end in evil. To KNOW the RIGHT and DO it is the climax of character, and the only condition of true heroism. What I verily think I OUGHT to do my conscience impels me to do wrong or right. The real IDEA and INTENT of

CIVILIZATION is to set right human judgment as to the OUGHT and the OUGHT not. And oh, how fearful the crime of which so many are guilty, the crime of perverting their own moral judgment and striving to make the WRONG seem RIGHT. They are like the pilot at the helm of a ship who shuts his eyes to the stars and the compass, until the propeller drives him onto the rocks, instead of exercising himself to know where he OUGHT to go, and setting his helm in the way of safety, then he will have a propeller void of offense.

Said a brother to me the other day, I don't think people generally have any conscience. By which he meant to say, that the question of OUGHT and OUGHT NOT is not generally a governing question, but that of self-interest, present gratification, pecuniary profit. The question is, will it pay to do what I ought not to do?

Are not the prevalent facts that extort from the mouth of good men such a confession regarding the human conscience, the most appalling feature of our human life? It is not true that BAD men have no conscience; nor is it true, that under

the blazing light of our Christian civilization anybody verily thinks he OUGHT to run a gambling hell, trample on the Lord's day, rent property to prostitutes, overreach his neighbor by false representations in trade, or turn his back on the poor who pine in want. They all verily think they OUGHT NOT to do any of these things. He who reads the thoughts of the heart knows very well that conscience, however abused, debauched, insulted and repressed in the soul of wicked men is never silent, but is ever crying out in that secret chamber, "this is the way, walk ye in it." The conscious OUGHT in the soul of BAD men is precisely the same as in the soul of GOOD men. The difference lies in the fact that the one DOES what he verily thinks he ought not to do, and the other does what he verily thinks he ought to do. If we continue to do what we verily think we OUGHT NOT to do we incur the fearful possibility of grieving away the spirit of God which remonstrates through the conscience, of stifling that divine behest mercifully ordained to move us forward and upward in the way in which we OUGHT to go, until we, "after our hardness

and impenitent heart treasure up unto ourselves wrath against the day of wrath and revelation of the righteous judgment of God.

"Who will render to every man according to his deeds.

"To them who by patient continuance in well doing seek for glory and honor and immortality, eternal life.

"But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath.

"Tribulation and anguish, upon every soul of man that doeth evil."

There is such a thing as a PURE heart and a GOOD conscience. There is such a thing as a defiled conscience through the suicidal madness of human depravity which hardens the soul to do what it verily knows it OUGHT not to do until conscience is debauched, repressed, abused, crushed, and the soul is given over to inevitable destruction.

But be assured, oh sinful man, that depravity at most can but smother the voice divine for a brief moment. It is but a question of time. Con-

science cannot be stifled long. It will rise and reassert its thunders in the soul, and as memory will reproduce hour by hour in a world without end all the refuges of lies by which we have sought to silence its voice in this world, it will pour in the burning vitriol of its remorse upon the heat and torment of the soul forever and ever. It is the voice of a loving God in this world to impel us in the way in which we verily THINK we OUGHT to go, and make sure our way to the celestial paradise. It is the voice of an angry God in the world to come to meet out to incorrigible souls the awful retribution due to those who trampled it under their feet here by doing what they verily KNOW they ought not to do.

The Apostle "verily thought he ought to do many things contrary to the name of Jesus of Nazareth." How quickly, how radically he turned right about face in all the spirit and purposes of his life when he came to KNOW that he OUGHT to do so no more. It was conscience that moved him before his conversion, and it was conscience that moved him after his conversion. No man is condemned for doing what he verily

thinks he ought to do, after "exercising himself to have a conscience void of offense." But men are condemned who (under Christian light, and the same under heathen twilight), persist in doing what they know they OUGHT NOT to do and leaving undone what they know they ought to do.

That is what beclouds our civilization. Our prisons are filled by people who do what they KNOW they ought NOT to do, who crush beneath the feet of their wickedness that holy monitor within the soul appointed of God to impel them in the way of purity, peace and blessedness. We have houses of prostitution, gambling hells, drink shops, profanity, dishonesty, avarice, vice of all kinds, NOT because wicked men have no conscience. Oh, no, no! but because wicked men, like a vicious horse, take the bits in their teeth and madly rush on in the way in which they KNOW they OUGHT NOT to go. They blindfold their judgment and try to make it SEEM right, but it's a failure; it does not SEEM right, but ends in death.

Every day's dispatches tell us of the Judases who have resisted the remonstrances of an abused

conscience, until they could bear its thunderings no longer and have gone out and hanged themselves, or otherwise put an end to their despairful lives, only to wake up in that realm of woe where none can resist its power or quench the flame of its torment that ascendeth up forever and ever.

Oh, if men would do what they verily think they ought to do, and like Saul, when they perceive they are doing what they ought NOT to do, ask in deep earnest, Lord, what will THOU have me to do? this sin-cursed world would be converted instanter into a sanctuary of purity of peace, and heavenly blessedness. Then there would be a universal jail delivery, and every convict would be on his knees asking, Lord, what wilt THOU have me to do? Then every gambling brothel would be turned into a prayer meeting; every drink-shop into a house of useful industry. Then the Sabbath of God and the holy sanctuary would be respected, and the busy world would down brakes on all its tumultuous machinery. Then the nations would beat their swords into plowshares, and their spears into pruning hooks, and men would have war no more.

Oh God, whose voice divine within
Upbraids my soul for every sin,
And when thy word has made me know
The way in which I OUGHT to go,
Gives me no peace if I refuse,
And the Divine behest abuse,
That voice divine will never cease,
Will never give me sweet release,
From the corroding, painful bite,
The fruit, of heeding not the right.
That gnawing worm will never die,
'Twill be my hell unless I try
The true, the righteous way, to know,
And knowing it therein to go.
How can I bear devouring flame
And dwell in everlasting shame,
Which conscience by its own recoil,
By self-conviction, DREAD TURMOIL,
Will e'er inflict upon my soul,
While the eternal ages roll.
Help me myself to exercise,
And forward press to gain the prize
Of peace within, a conscience void
Of all offense, bliss unalloyed.

This will be mine, if deed and thought
Be made subservient to the OUGHT,
And if I do what I THINK right
In my heavenly Father's sight,
'Twill be accepted, I'll not fear,
When to the judgment I come near,
He'll see my motive, judge my heart,
And I shall have some humble part
Among the men of honest thought,
Who tried to know and do the OUGHT.
Of such, not all are Christian men;
Some heathen feel the way, and when
THEY verily think they're right,
THEY 'ill stand approved, for lack of sight.
The honest motive God will spare,
Though WRONG, 'twill his compassion share.

The Law of Love.

He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, yea, Lord; thou knowest that I love thee. He saith unto him, feed my sheep.—John XXI: 16.

All possible questions touching Peter's qualifications as an Apostle, were comprehended in this one question, lovest thou me? I shall awaken your religious thought this A. M. If I can so analyze the question as to render apparent the all comprehending idea that it suggests—lovest thou me. The first element to be considered, is that of love. This is the starting point of all char-

acter whether bad or good. It is this that gives to human character its distinctive quality; no matter whether conformed in molds of virtue or of vice, love is its mainspring. Bad men and good men are moved by this element of character. So that while it is true as the scripture saith that love is the fulfilling of all law, it is also true on the same authority, that love is the root of all evil.

Abstractly considered, the element of love does not determine moral character. It as often impels men in the wrong direction as in the right direction. Whether the bent be wrong or right, love is the elastic force. If its power culminate in the fulfillment of all law, it is all the same as if it culminate in the criminal disregard of law. Love carries one class to Heaven while it carries the other class down to Hell. Love, then, is no criterion of character. To determine this we have to look beyond the propelling force. The propelling force may move us now in one direction, now in another, now in the right way, now in the way of evil. It depends altogether on the object of love.

Hence the second element in our analysis is the object that inspires love. And here let it be premised that the object of love is personal. We talk about loving money, loving the world, meaning goods, chattels, property. But the language so used is inaccurate. We do not love GOLD or HOUSES, or anything else impersonal. We love only rational beings, with a nature like our own that can reciprocate the sentiment. We speak of enjoying society. By that we do not mean that we love or enjoy the aggregation of people, church, lodge or club. Love belongs to our individuality, and can be reciprocated only by individual persons. It is these in their personal identity, not the aggregate whole as a society that we love. We talk about love of country—by that we mean love of the people that live in the country. The rocks and rills, the woods and templed hills, we use by METONYMY, or change of name for the people of the country, just as we use CROWN for KING, MITRE or GOWN for PRIESTHOOD, SWORD for MILITARY OCCUPATION. We do not in exact language love any inanimate or irrational object, and our character depends wholly on the

object of our love. If that object be self, independent of all others, then our love conforms our character in the mold of selfishness. Judas loved himself supremely. We call it, the Bible calls it, the love of money, which is the root of all evil. But we use the term by what is called "metonymy." The Bible uses it in that sense. Money has no value, that the selfish man should love it farther than it contributes to himself personally. It makes himself better off, more independent, more opulent; it fosters his personal pride, ease, enjoyment. He loves HIMSELF. He is a selfish man, puts himself before all others, betrays his friends for money because he loves himself, and money contributes to his self-gratification, not because it helps any body else, but because it helps himself.

All crime begins in selfishness. Self is the object of the love that forms the mainspring of character in the highwayman, in the debauchee, in the swindler. Love of self makes unfaithful husbands, bad fathers, disobedient children, discordant families, neighborhoods, states and nations. All possible laws of virtue are condensed

into the golden rule which prescribes the only proper object of love.

In Christ's examination of Peter, preliminary to his life-work as his ambassador, he inquires only for the object of his love, because that alone can determine the moral character of any man. Is not every man known by his social affinities? That's the criterion by which we judge of every man. We know him by the company he keeps. Lovest thou a bad woman, it is because thou art a bad man. Good men have no such affinity. Lovest thou LOW, PROFANE, dissolute society; then there is but one opinion about your moral character. Lovest thou pure, refined, cultured, Christian society; nobody doubts your own virtue; your status in the scale of virtue is fixed by the moral level of the people among whom you find your friends and intimate associates.

Jesus sets before Peter the highest object of human love, when he inquires, lovest thou ME? That question settled, all other questions are settled pertaining to his moral FITNESS to be his representative as an apostle. To love him is to love the living embodiment of all law, of all

righteousness, of all perfection. In the heart of the man that loves HIM selfishness can have no quarter. Love to him means absolute self-abnegation and entire consecration to the good of other people. It means the regeneration of all the motives of the selfish heart, settling them all into lines parallel with the motives of the Savior himself. So that what Christ loves he loves, what Christ hates he hates, what Christ IS and DOES he aims to BE and to DO. The question lovest thou me comprehends every other question, and being settled in the affirmative. He is prepared for his commission. "Feed my lambs, feed my sheep."

And now it remains to analyze the command thus laid upon him. The term feed is significant. It implies more than appears on the surface. It implies hunger on the part of the lambs and sheep, an unsatisfied WANT in universal humanity, a starving condition, a great and suffering lack of something out of ourselves to quiet the clamors within us, and harmonize the warring elements of the world around us. This universal desideratum in human nature is called death,

and the answering good, the divine antedote, is called life. In his commission to Peter he is thinking of humanity in this state of want, perishing for lack of the bread and water, of which, if they partake, they shall hunger not, neither thirst any more. Hence the commission is, "feed my sheep." He says of himself, "I am the good shepherd, my sheep hear my voice and follow me, and I lay down my life for the sheep."

"It is expedient that I go away." Who will be the good shepherd? Who will feed the tender lambs, and lead the sheep into green pastures and beside the still waters when I am gone? The world is starving for the bread of God that cometh down from Heaven. I am that bread of life. The world wants ME.

It is wrenched with selfishness. Selfishness is the root of all its bitterness, the firebrand of all its woes, the instigator of all its crimes, the rivet of all its slavery, the food of the worm of remorse that never dies, the fuel of the incipient flame within the soul that is never quenched. Selfishness spreads all the clouds of heathenism that darken the gentile world. I am the light of life,

the world wants me.

As the Father hath sent me even so send I you to give the bread of life; GIVE ME to starving humanity. There is only one type of character that can do this—that is a Christly character. "LOVEST THOU ME?" Am I, my aims, my desires, my perfect unselfishness, my crucifixion to the world and all worldly aims. Am I, the one commanding object of your love? Yes. Then you are qualified to be the medium of my approach to hungering humanity and to bring the bread of God to the lambs and sheep of my flock, not by what you teach, but by what you ARE. Not by the syllogisms of logic, but by the exhibition in your own person of him who is the way, the truth and the life.

The sheep and lambs are not hungering for a theoretic knowledge of the component elements of the bread of God any more than a starving man is hungering for knowledge of the chemical combinations that enter into the manufacture of the bread he eats. It is bread in the concrete that he wants, for that alone can keep him from starving. So humanity is not hungering for

platitudes, or for the scholasticism, or the hair-splittings of theological science. As well when they ask for bread give them a stone. Perishing humanity asks for no analysis of the bread of God. It is enough to know that the concrete, Divine human, God-man Christ, can fully and perfectly answer the cravings of the soul. As bread he is accepted. The soul feeds on him, and is filled with all the fulness of God, without asking how he stands related to the Father and the Holy Ghost, without asking how much of his person is human and how much is divine.

Without asking whether he suffered a penal death to satisfy the demands of justice, or a voluntary death to cleanse away sin and win the sinner by the power of his love. All these questions are irrelevant to the soul hungering for the living bread.

I want something to respond to the yearning wants of my hungering soul. Something that I can love, and that can give back a response of love. That is not the systematic theology of the schools. That is not catechism, or creed, or dogma, it is the person of the Divine Human Christ.

I want him personified to me by one that loves him. One so transparent that Christ is seen through him in all his divine loveliness. There have been many wise teachers in the world whose sayings were good and true. Confucius uttered many truisms and advised the world to be governed by them. How much have those truisms done to save the people of China. With all that, Confucius taught (and he taught much that was true) the people of China are starving for the bread of God, and Christ is saying to us, feed them. He does not ask us, lovest thou the truisms that I or Confucius, or Socrates taught, but lovest thou me. The truisms of Confucius are very like those of the sermon on the Mount, and Confucius commanded respect for them. As the result of his life and teachings we have Chinese character, Chinese civilization, Chinese religion. And we are sending them missionaries to feed them the bread of God, for lack of which they are perishing. This bread is Christ. And the missionary is asked, lovest thou me, as a living person? Otherwise feeding them with the sermon on the Mount will not satisfy their spiritual

want. I am the way—not my ethical teachings. I as a personal living, divine, almighty eternal friend, who was dead, but yet alive, ever present, ever the same living personal Savior, from whom alone come the responses of love which the soul craves.

Lovest thou me? Thou knowest all things; thou knowest that I love thee. Then, and only then, and on that condition, feed my sheep.

This is the preliminary test of qualification, no less with respect to those who preside in the schools of letters and science, than to those who teach in the school of religion. All teachers are commissioned to feed the lambs and lead the flock in the green pastures of wisdom. Teachers of mind in any of the fields of thought to which the human soul is invited, poorly appreciate the high possibilities of their sacred calling who find the ultimatum of their work in the impartation of mental power to grapple with the mysteries of the Rule of Three, the complications of algebra, or the reasonings of geometry; who think wisdom consists in storing the memory with facts of history or philosophy. Every teacher in whatever

department of learning, is ordained to feed the lambs either with the food of virtue, or else with the poison of unbelief. And this means every parent, schoolteacher, college professor, platform lecturer, as well as gospel preacher and Sunday-school worker. And in examining their qualifications we instinctively ask, first of all, what is the ruling all controlling object of their love. We do not care to inquire about a teacher's church relations, his ethical notions, or his theological opinions. We only want to know the object on which his heart is set. That determines his character, and character in the teacher by a law inherent in itself begets character in the taught, whether in the family, the school, or the church.

Lovest thou me? If I could answer that question with the assurance of the disciple to whom Jesus addressed it, "Lord, thou knowest that I love thee," my commission to feed his lambs would need no indorsement even though critics refuse assent to my doctrines. Not the doctrines of the mind, but the love of the heart determines the fitness of the teacher to feed the lambs of the flock. Theology reduced to logical form in the

brain is one thing. Theology reduced to practical life, having its seat in the love of the heart is quite another thing. This is the theology that begins in faith, THE FAITH which works by love, which purifies the heart, which overcomes the world, and which alone can prepare the disciples of our Lord for the great commission; "Go ye into all the world, preach the gospel to every creature," not by the logic of words but by the eloquence of love.

Give me the grace my Lord to know,
Give me the grace himself to show,
Himself the object of my love,
Let all my acts and motives prove;
For by my fruit my love is known,
By no truisms can it be shown,
Himself, not truth, nor law, nor creed,
Himself is all I crave or need,
For if he hold the highest place
In my affections, then his grace
Will mold my life, will be my law,
All nutriment from him I'll draw,
How much I want, how great my need,
The flock of God, the lambs to feed,

'Tis not the knowledge I've acquired,
Nor fame to which I have aspired,
My wisdom will but folly prove,
Unless supremely HIM I love.
The world was full of truth before
The Savior came. He brought no more,
He bore witness to the truth,
And questioned doctors in his youth,
But to the prophets added nought,
Nor to the law a single thought.
On it as on a rock he stood,
Because 'twas holy, just and good.
All that was true in Socrates,
In Plato and in Pericles,
That with the prophets harmonized,
And was by Moses legalized;
He witnessed and confirmed it all,
And his command to great and small
Was, do and teach what Moses taught,
And what the Holy prophets thought,
But all they taught you find in ME—
In me the truth the life you see.
The holy law you cannot keep,
With IT, you cannot feed the sheep;

In ME, the law 's reduced to BREAD,
With which alone the lambs are fed.
Lovest thou ME? and dost thou find
In ME food for the starving mind;
The truth 's the husk that holds the seed,
ITSELF, is not the living bread.
Who feeds on husks without the wheat,
Will starve for lack of bread to eat.
The BREAD and not the HUSK we need,
With which the lambs and sheep to feed;
Confucius gave the HUSKS no less
Than Job, but failed the world to bless,
Because not TRUTH but LIFE we love,
And he ignored LIFE from above.
He was a realist so called
Within the world of SENSE installed.
Commandings and forbiddings he
Relied on, but could not see
Beyond the veil the unseen One,
Whose name to love, doth law outrun.
His question was, dost thou not know
The truth evolved from things below?
That's but the husk it does not feed
The immortal soul in starving need.

We want an object we can love;
We want response from One above;
Our love fulfills the laws demands
Before it utters its commands;
It outruns truth and goes before,
To recreate and to restore;
While yet the truth is not half told,
Love does the character remold.
Lovest thou Myself? My sheep then feed
Of the command you have no need.
Your spontaneity is law,
Because from ME your life you draw.
I am the truth, the living bread;
'Tis yours before the world to spread
The banquet, and my sheep bring in,
And all the lambs astray in sin.
They're in the deserts far and near,
And in the mountains dark and drear.
Go to the highway and the hedge;
Go to the distant mountain ledge;
Go everywhere the welcome tell,
And all the wandering ones compel
To throng the banquet Christ has spread,
And feast their souls on living bread.

The Golden Rule.

Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it. Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.—Mathew XXII: 37–40.

Therefore all things whatsoever ye would that men should do to you, do ye even so to them for this is the law and the prophets.—Mathew VII: 12.

It was the uniform habit of Jesus, when asked the question, "What must I do to be saved?" to give an answer that commended itself to the common sense of the enquirer. He never pre-

scribed any hard conditions, but such as find approval in the common mind, and such as are free from mystery. He prescribes no penances, no round of observances, or of laborious duties, and no detailed formalies of Christian doctrine.

But on all occasions emphasizes love as the one great commandment, and the indispensable condition of moral good. This simple law of religion silences all opposition. It takes all cavil out of the mouth of unbelief. It leaves no ground for infidelity to stand upon, because love is admitted to be the deepest principle of character, and when its object is the ideal of absolute perfection, its exercise begets results in the soul of man that all men admit to be good. This is the essence of a religion, the quality of which nobody can call in question. It is not essential to this point that the personal identity of the Christians' God be proved; let that be ideal if you please, only admit that the ideal is perfect—infinite in all great and good attributes; an ideal, to the likeness of which man cannot approach without becoming purer, happier, and in all conceivable respects better. The love of that ideal is Christ's

invariable condition of salvation. This is the first and great commandment, to love goodness, be it personified in the being of a living God, or be it an abstraction comprehending the ideal qualities of the infinite God, this is immaterial. To love goodness itself is the highest ascent of character, no object of love can be conceived of higher, and the good resulting to the soul from the love of that object is the highest obtainable good. "Love worketh no ill to his neighbor." It begets goodness, and this is never a passive, but an active principle, and its action terminates not in itself. It works outwardly; it is the inevitable law of its action to bestow itself on others. Love toward God necessitates love toward our neighbor, and our neighbor means any member of the human family. He that fell among thieves on whom the good Samaritan bestowed love, was a MAN, that is all we are told about him. We know nothing of his color or character, of his origin or antecedents; we only know that he was HUMAN; a certain man went down from Jerusalem to Jericho and fell among thieves. Being a man, he is our neighbor, and love to God implies love

to him. All claims to the former in the absence of the latter go for nothing. The false-heartedness of the religious pretences of the Priest and Levite was proved when they passed by on the other side. Love to God would have detained them as it did the Samaritan in acts of love to suffering humanity, regardless of every other question, save the one question, is he a man? Our Savior tells us that this principal of love constitutes the essence of all religion. "On these two commandments hang all the law and the prophets." The whole system of Christian theology is comprehended in this one simple law of love. This nobody finds fault with. All agree, bad men and good men agree, that so far religion is good. Every mouth is stopped here, and all the world is silent before God. I come then to a standstill. What need have I to argue the value of a principle that is by universal consent good, or vindicate a power that underlies all human happiness. My duty as a preacher ends with an appeal to accept and come into full and cordial sympathy with the religion of Jesus Christ, all which is condensed into the golden rule. If hu-

man life be a failure, and not worth living without love as the basis of character and as the only condition of good, then why not surrender the whole soul to the dominion of this heaven-born power and be forever blessed.

But while with one breath the world admits all that we claim for Christianity as expressed in the text, with the next breath it holds it responsible for the antagonisms, the debates, the ill blood and the cruelties that have cursed humanity in all ages.

And interpreting the words of the Prince of Peace when he says, "I came not to send peace on earth but a sword," as the tocsin of war, it pronounces against the religion that he taught as an evil and not a blessing. But it is easy to show that this conclusion is the result of blindness and of depraved understanding. Love to God, and love to our neighbor, always implies spiritual sympathy with God, likeness of character, likeness of feeling, and purpose to maintain the principles of his holy law.

A man cannot love God and at the same time connive at wickedness in his fellow man, and if

he connive not at wickedness—wickedness is certain to antagonize him. Love to our neighbor implies no complicity with our neighbors' wrong, but positive discountenance of it, which inflames passion, and engenders strife and ill will. Conscientious resistance to the whiskey power which almost nobody at this day pretends to justify, begets the hate of the guilty parties that are identified with it. So it was with the slave power, and so it is with all wrong. When Jesus says "He came not to send peace on earth but a sword, and that a man's foes shall be they of his own household." he intends simply to forewarn his disciples that there is no affinity between sin and holiness; that there is a natural and eternal repulsion between righteousness and unrighteousness, and that the more entire and unreserved the love of the heart towards God and man the stronger that repulsion becomes, and this fact is interpreted as a belligerent spirit on the part of Christianity, to which is ascribed the manifold evils, the records of which interline the whole history of the Christian era. Men look back over the records of the religious wars, persecutions, in-

quisitions and crusades, of the last two thousand years and try to believe that the world would have been better and happier without Christianity, that on the whole it has cost more than it is worth, and therefore it ought to be discouraged from further extension as a means of the world's civilization. All admit that its essence as expressed in the text is unimpeachable. But because it conflicts with human depravity—because it cannot connive at the sins and selfishness of men—it is counted as a foe to the peace of society, and on the whole an evil, rather than a good in the world.

But we must look below the events of history to determine whether Christianity be good or bad. We must look into its heart as we look into that of a man to determine the moral character of his action. And when we decide that any system of ideas is bad, that any religious organization or religious law, called Christian, is bad, we must first inquire whether it be truly or falsely called Christian. I shall not be disputed when I assume that all is not Christian that is called Christian. The burden now upon me is to

show that Christianity rightly so called is good—good in its essence, good in its requirements, good in all its effects on man, on society, on the world. The text is a clear, comprehensive, condensed statement of what Christianity is.

As the pure gold which is disseminated in minute particles and veins, through the unsightly rocks of the mountain, is extracted by powerful machinery and condensed into a pure ingot of untold value, so the essence of Christianity under the divine discrimination of the Son of God is extracted from all the savings of the divine oracles, from all the law and the prophets, and condensed into a form, which, by the universal consent of manking, is called the Golden Rule.

Whatever is different from this you have a right to oppose and to condemn. But you have no right to condemn Christianity. Whatever history shows to have been wrong in the name of Christianity, and contrary to the Golden Rule, you have a right to denounce and condemn. But whatever history shows to have been done in keeping with the spirit of the Golden Rule, you are bound to approve, for by universal consent

that is right. Obedience to that leads nobody astray. Here is the divine standard to which all sentiments must be referred, and by which all character and conduct must be tried. And when I assert that Christianity seen from this standpoint (and it can be seen from no other) is absolutely, unconditionally, eternally good, I am not called upon to apologize for, or defend the countless wrongs done in all ages in the name of Christianity, any more than I am called upon to vindicate the spurious imitations of United States coin or counterfeit notes made in imitation of solvent currency. Neither the mint nor the bank is responsible for the frauds committed in their name. Nobody respects sound money the less because honest people have been cheated with bad money, and nobody proposes to stop coining good money because bad men put in circulation spurious imitations. The main lever in infidel sophistry is, to hold Christianity responsible for the crusaders, the revolutions, the inquisitions, the persecutions, the hypocrisy, and wickedness carried on in the world under the cloak of religion. I am not here to apologize for anything

wrong in the church or out of the church. Christianity is one thing, and wrong doing is quite another thing. And wrong doing within the pale of the so-called Christian Church, is no less wrong on that account. The degenerations of the church from the high and holy standard of the Apostolic age do not argue the degeneration of Christianity. The church did degenerate in different epochs and was guilty of many grave offenses, but truth never degenerates, it is eternally the same, and its instinct is to remonstrate against and resist wrong. Right and wrong are and forever must be antagonistic. Christianity itself is antagonism; this is not denied. But will you hold Jesus Christ and his holy teachings responsible for the consequences for the conflict? He cannot make a truce with wrong; such a truce as everybody knows would be fatal to all that he came to accomplish. Jesus himself went to the cross because he refused to teach for doctrine the commandments of men; because he would expose the hypocrisy of the Pharisees, and refuse all complicity with wrongs and abuses in the name, either of law or religion. And will you hold

Jesus responsible for that cruel tradgedy because he refused to make a truce with the maddened throng that cried, away with him, crucify him, and condemn as an evil the love and loyalty of his divine heart because wickedness revolted against it? Will you say religion in the heart of the prophet Daniel, was an evil because it doomed him to the lion's den, when he would not make a truce with his enemies who commanded him to neglect the worship of the living God, or charge upon Shadrach Meshack and Abednego the vengeance that heated the burning fiery furnace seven times hotter than it was wont to be heated; because they were too religious to fall down and worship the golden image that the King had set up? Will you hold the holy martyrs responsible for the fires of the stake or the cruelties of the scaffold, and say that but for the inflexibility of their Christian faith, history would never have been called upon to record the sickening story of their death? Is right, any the less right, because wrong is eternally at war against it? Is Heaven to be impeached because the angels of darkness strive in vain to scale its holy battle-

ments and invade the sanctum sanctorum of the blessed? Nay, verily it is the essential condition of love to God, and love to man, to stand in for the right as God has declared it, and to stand in against all manner of wrong. But mark you, the weapons of the Christian's warfare are not carnal but spiritual. "Put up the sword within thy sheath," was the command of Jesus to Peter when he smote off an ear from the high Priest's servant. "They that take the sword shall perish by the sword," and immediately he undid the rash violence by miraculously restoring the ear and healing the wound. The sword as a weapon of Christian antagonism was unknown in the Apostolic Church. The Golden Rule approves only of spiritual weapons. If any organization, called a church, and claiming to be Christian in later times, undertook to promulgate its doctrines by the force of arms (and many such there have been), the moment it did that it ceased to be a Christian organization. And I am not here to defend any such organization as good. If called Christian, it is falsely so called. All warfare that is carried on under the banner of the cross

is by no means Christian warfare. The crusades led on by Peter the hermit, for the recovery of the holy sepulchre from the possession of infidels of the Holy Land, never had any justification in Christianity, properly so called, and yet in history the crusades were called a Christian war, and infidelity cites, that insane, superstitious campaign, as one of the evil results of the gospel of the Prince of Peace.

You tell me truly that more than half the nominally Christian world is held in ignorance by a tyrannical Priesthood to whose oppressed subjects, the Bible is a sealed book, and the rights of conscience are denied. I am not here to defend that as a Christian system. When Christianity, which commands all men to search the Scriptures, degenerates into a blind force to blot out the light of the Bible and tyrannize over conscience, it ceases to be Christian, and becomes an ally of Satan to lead men to perdition. If the papal inquisition be called Christian, it is falsely so called. To hold it up as an evidence that Christianity is evil is no more pertinent than to condemn the sun because dark spots upon its

disk obscures its light. You tell me truly that the fires of martyrdom have not been confined to Popery that Protestantism as well as Popery has taken the sword and has its record of blood. My reply is, that Protestanism has no more right than Popery to lord it over God's heritage, as saith the Scripture. All appliances of power over conscience are anti-Christian. If Protestanism has at times admitted within her pale wicked men and forbidden practices, that fact does not change either the letter or the spirit of the Golden Rule. The wrong done is anti-Christian, and Christianity remains the same uncorrupted, holy, soul-saving principle. You tell me that the Pilgrim Fathers, those sainted sires of our New England life and civilization, hung witches, persecuted Baptists, and Quakers, and did other unjustifiable things. What of that? Is Christianity a failure on that account? The prejudices of those men had been cast in the mold of English jurisprudence which hung witches all the same as murderers. The law of England framed after the Levitical law of the Jews, had justified it time out of mind. And it

is not strange that the Puritans did not outgrow the superstition at once. By emancipating themselves from English tyranny they did not become instantly free from English superstition. But Christianity is none the worse on that account. There is not a word in the New Testament to justify any of the acts of the Puritans that you and I and everybody now condemn. Is there a descendant of the Puritans now that does not blush with shame and sorrow at the mention of that dark chapter in New England history? How black it looks in comparison with the light, the love and compassion, that shines out of the face of Jesus Christ as reflected by the Golden Rule. This is what I am defending, and not the mistakes of misguided men.

You tell me truly that the Protestant Church is subdivided in form, and assume that if it truly represented its divine head it would be a unit. In answer, I reply, that the Grand Army of the Republic is divided in form. Is it any the less a unit? When it comes into action does it not fight the same enemy, and defend the same flag? Does it not support the same constitution, obey

the same commander, and share the same glory? Subdivisions in form do not necessarily imply subdivisions in spirit or purpose. They are the offspring of religious freedom which is the crowning glory of Protestantism. I am not here to excuse sectarian strife. But isms do not necessitate strife or imply jealousy. Methodism means simply dissent from Ecclesiastical oppression, and the exclusiveness of a State Church that had grown opulent, proud, and spiritually paralyzed. This dissent on the part of John Wesly gave to the world the great Methodist Church, the right arm of our common Protestanism, which could no more be spared out of the Christian system of to day than ironclads could be spared from the navy. The same may be said of Presbyterianism, of Congregationalism, and of other sections of the Protestant Church. I have no plea to offer in justification of sectarian strife. All attempts at the aggrandizement of sect at the expense of truth and righteousness, break fellowship with Jesus Christ and forfeit the right to be called Christian.

Be it conceded that grevious wrongs have been

done in the name of Christianity, that there is much of hypocrisy, of can't and heartless formality in the different churches on the part of individual members. I will be fair and admit what is justly claimed by sceptical men. Let the whole inventory of charges be collated and piled together into one thick black cloud, and when placed before the face of the Son of Righteousness as seen in the Golden Rule, they are no more to obscure its glory, than a telescopic speck upon the disc of the natural sun in the heavens.

If Christianity be an evil and not a blessing, then wisdom requires that it be eliminated from the literary, the social, and moral life of the world. Begin the work of elimination in the republic of letters. Take out of the literature of the world for the last two thousand years the Christian element, and what have you left? He is a poor scholar that does not know that Christianity is the only fire that ever blazed in the soul of true poetry. All the noble and heroic utterances of heathen bards even, were Christian in spirit, and derived their lofty conceptions of virtue from the same unseen divine efflatus that

breathes in the Golden Rule. Tell me the name of the poet within the Christian age whose works have survived their author and reached a second edition, who sung in the key of infidelity, and ignored the inspiration of Gethsemane and the holy logic of the Golden Rule. Eliminate from Shakespeare, from Wordsworth, from Milton, from Tennyson, from Burns, from Whittier, Bryant and Longfellow, or even from Byron, the inspiration that comes from the cross, and you have nothing left that is worth preserving.

Infidel historians have written the records of human events. But if you eliminate from those records the part that Christianity has played in the moulding of human affairs, and its confessed power in the amelioration of human life, the volumes and their authors would have gone together long ago into the grave of oblivion. Eliminate Christianity from your processes of education as infidelity has tried, and is trying to do, remove from your seats of learning in Europe and America, men eminent alike in Christian scholarship and Christian piety, and substitute in their place men who deny God in nature, in history, and in

the human conscience, and exclude the light of the Christian Scriptures as the highest source of wisdom for the use of the world, then what check have you left against human depravity, and what hope of virtue for the rising generation?

Eliminate Christianity from the law of the land. This is possible only by the repeal of all the statutes on which rest the security of life, liberty and property. For all just law is a transcript of the decalogue and the Golden Rule, amplified and made applicable in judicial proceedings. Christianity writes it upon the heart, and its unseen power in the conscience makes man a law unto himself, and is more potent than all written statutes or courtly decisions. If then we cannot spare Christianity out of the literature, the learning or the law of the world, without a backward step into barbarism, from what department of life can it be spared? We cannot, if we would, eliminate it from our domestic life. The light of Christianity shines into all our homes and quickens all our consciences whether we will or not. We can no more exclude it than we can exclude the light of the natural sun.

While we live under the light of the Christian Scriptures, which shines out from all our civilization, that light will bless our homes in spite of our unbelief. "He causeth his sun to shine on the evil and on the good, and sendeth rain on the just and on the unjust." If within any unbeliever's home there resides the virtue of temperance, of chastity, beneficence and charity, it is because there shines into that home, and into the conscience of its inmates the light of Christianity. These are all Christian virtues, and owe the power by which they are enforced to the gospel of Jesus Christ as it is preached in all Christian churches. Why, then, refuse to own the power that saves us and our children from moral ruin? Why not come into full and cordial sympathy with the good that comes from God through faith in Jesus Christ, without which human life is not worth living? For I tell you he is a poor scholar in the school of morals, who has failed to learn that Christianity is not only the best, but the only true code of morals ever given to the world. He is a poor scholar indeed, in the school of religion, who has not learned that all other re-

ligions are a failure, and that Jesus Christ is the only name under Heaven whereby we can be saved. He is a poor interpreter of the signs of the times who thinks Christianity is waneing, and that its light is going out. Never did that light shine with brighter promise than to day. Never was the host of God's elect so united and invincible as to day, numerical weakness on the Pacific Coast and subdivisions in external form to the contrary notwithstanding. Never did the little stone cut out of the mountain without hands enlarge itself as to day, and promise to fulfil its prediction to fill the whole earth. "Ethiopia is stretching out her hand unto God, and the islands are waiting for his law." Japan is filling our Christian colleges with her youth, and China is represented in every part of our industrial life and is learning how to recast the oriental civilization in Christian molds. Christianity within the last twenty years has unfettered four millions of the enslaved in this country, and exalted them to the dignity of citizenship, and is loosening the rivets of human bondage everywhere. Barriers are falling before the advancing gospel. The

crescent has opened all her gates, and put it in the power of Christian England to protect the missionaries of the cross in every part of the Ottoman Empire. And the starving millions of India are begging for the crumbs that fall from Christian tables. The highway of the Lord is being cast up everywhere. "The Gentiles accept the light and kings the brightness of his coming." The day of Jubilee is approaching when every yoke shall be broken, when the gospel shall have free course and be glorified, and when

"Jesus shall reign where ere the sun
Does his successive journeys run;
His kingdom stretch from shore to shore
Till sins and tears oppress no more."

Rational Religion.

Come, now, let us reason together. Though your sins be as scarlet they shall be as white as snow.—Isaiah I: 18.

I wish, in the concluding chapter of this humble volume, to turn my back on all theological literature, to silence the voice of Christian doctrine, as it is formulated by the different branches of the Christian Church, and listen to the voice divine as it speaks to the inner consciousness of my soul

Criticism of late has much to say of the errancy and the inerrancy of Scripture. Whatever is said

of the text of Scripture "which is given by inspiration of God," it cannot be said that there is any errancy in the divine thought that is infallible.

But human language, which is the chosen vehicle of the divine thought, is a clumsy, imperfect vehicle. The thought it undertakes to convey is divinely inspired. But the grammar is not inspired; that being human and not divine is liable to be very errant.

Sometimes the thought which it conveys is so obvious that "he that runs may read, and the wayfaring man, though a fool, need not err of its meaning." To the men of all generations it conveys the same truth and needs no interpreter save the still, small voice within the soul which reaffirms the written word.

But the meaning of other portions of Scripture is less obvious. It has been differently understood in different periods of the world's history, and by different men of the same period equally honest and equally intelligent. Revisions in translation and modifications of idiom have often been resorted to and yet as a vehicle of the divine

thought the written text is confessedly imperfect, while yet the thought which it embodies when manifested to reason is found infallible.

The words selected to indicate my present theme invites us to the vantage ground of reason for a consideration of the one all-controlling subject with which religion has to deal.

Come, now, let us reason together about that great matter which puts the whole human family under indictment and arraigns every individual of the race at the bar of divine justice for trial; on account of which it is written in history that it repented the Lord that he had made man upon the earth, and which caused the fountains of the great deep to be broken up for the drowning of the world dead in trespasses and sins, which evoked the law from Sinai, warnings and entreaties, expostulations and threatenings from the mouth of the holy prophets, and finally brought the son of God down into our depraved humanity to repair its ruin, and at the expense of his own most precious and immaculate life be the Savior of the world.

Our sins are the procuring cause of all the woe

that flesh is heir to, but for which all the shadows that becloud our human life would be turned into the sunshine of a cloudless Heaven, and the song of "peace on earth and good will to all men" would be sung forever and ever. "Come, now, let us reason together" about our sins. The fact of their being and of their blighting power is a fact of consciousness. The indictment is written by the finger of God in the heart of all men, who, with universal consent have entered the plea of guilty, so that without the testimony of revelation, we know that "death hath passed upon all men for all have sinned."

All men "find a law in their members warring against the law of their mind and bringing them into captivity to the law of sin, which is in their members," and whether expressed or unexpressed, the confession is pertinent to all. "Oh wretched man that I am who shall deliver me from the body of this death?" How shall I be just with God?

A full and satisfactory response to this universal inquiry, is the high and only end at which true religion aims. To this end preachers of

righteousness were called in the patriarchal age, priests, and prophets were ordained in the Levitical age, and the ministry of the Christian gospel on the part of apostles and teachers was established under Christ in the Christian age. all in every age working with the same motive and aspiring to the same end, viz: this to answer the question of the human soul. "How shall I be just with God? Though your sins be as scarlet they shall be as white as snow, though they be red like crimson, they shall be as wool."

And now the great matter of concern to the sinner is to know the condition on which this blessed consummation can be realized. How can the deep stains of guilt in my soul be washed out? How can I be as if I had never sinned? How can I be acquitted and justified before God?

This question is not peculiar to any one age or nation. It is instinctive to the human race of every age, and of every type of civilization, and has given rise to every conceivable form of religious rites from the cruel immolation of human victims on the bloody altars of pagan idolatry to the penances, the oblations, the ritualistic, fasts,

feasts and ceremonials of both Jewish and Christian devotions.

But in the chapter from which the text is taken, God repudiates all the externals of religion, which for ages had ministered to the sensuous and unsatisfying demands of a cold, legal and unspiritual obedience, and invites the laboring and heavy laden, borne down under the weight of conscious guilt, saying, "come, now, let us reason together." He sends them not to the Talmud, or to the traditions of the devout and learned. But calls them directly to himself, to hold spiritual counsel and be instructed in the way of peace.

"To what purpose is the multitude of your sacrifices unto me? Saith the Lord, I am full of the burnt offerings of rams, and the fat of fed beasts, and I delight not in the blood of bullocks, or of lambs, or of he goats. When ye come to appear before me, who hath required this at your hands to tread my courts? Bring no more vain oblations, incense is an abomination unto me, the new moons and Sabbaths the calling of assemblies, I cannot away with; your new moons and

your appointed feasts my soul hateth. And when ye spread forth your hands I will hide mine eyes from you, when ye make many prayers I will not hear."

What, then, shall I do? How simple the response. Wash you, make you clean, put away the evil of your doings from before mine eyes, cease to do evil, learn to do well. Seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. "Though your sins be as scarlet, they shall be as white as snow. Though they be red like crimson, they shall be as wool."

This is the divine idea of religion, the only idea that reason can accept as of divine authority. The external rites of religion, the formulated doctrines of religion, the organized machinery of religion, so far as they culminate in the end that God by the mouth of his holy prophet announces as the mark for the pride of our high calling, viz: to make us cease to do evil and learn to do well, are worthy of our acceptance. And so far as they aim at some other end and come short of this, they are useless to men, and abhorrent alike to reason and to God.

The text and context is the gospel according to Isaiah, and it is in order here to remark that it is the gospel according to Christ and the Christian Apostles. For there is but one gospel of salvation approved of God, and whether preached by patriarchs and prophets of the olden time, or by saints and apostles under the New Testament dispensation, it culminates in the same spiritual result, viz: loyalty of heart and conformity of life to the law and will of God.

The prophet Mica reduces the whole gospel to an aphorism, when he says, "he hath showed the oh man what is good, and what doth the Lord require of thee but to do justly to love mercy and walk humbly with thy God!" And this he says, after first intimating the insufficiency of all external rites. Whether under the law or under Christ, there is but one method divinely approved by which to overcome evil in human character, and beget the fruits of spiritual salvation, and that is by an appeal to reason. The invitation to all men is, "come, now, let us reason together." Give reason its sway: Do what you know you ought to do; "cease to do evil; learn to do well."

If there be in Scripture language any thing that seems to justify the sentiment that God predetermined the moral destiny of his creatures and by his own arbitrary power necessitated their conduct to conform their history to the plan thus decreed, then there must be errancy either in the thought of the writer, or else in the language which he uses as the vehicle of his thought.

Proverbs, twentieth chapter, first verse, reads thus: "The King's heart is in the hand of the Lord; as the rivers of water he turneth it whithersoever he will."

If by that statement, the writer means, that God arbitrarily controls the volitions of the King, and necessitates his action, as the power of gravity necessitates the course of a river in a prescribed channel, then he contradicts the known laws of reason, and there must be errancy either in his thought or his language. If he means simply to say, that God is wiser than men, and that in appealing to the reason of the King, he, by the use of motives more spiritual and more convincing than those that men are able to use, can lead him to go in the way in which he would

have him to go, then the law of moral action on God's part, though more effective in degree, is the same in kind as the same law on man's part. God can no more force the heart of the King than one man can force the heart of another man. The human spirit is as free as the Divine Spirit. This is the condition "sine qua non" to moral responsibility, without which reason is dethroned, and man is reduced to a link in the chain of natural cause and effect, over which he has no more control than the ox which bears the yoke has over the driver that wields the goad.

The Psalmist in predicting the advent of the Mesiah, says, "thy people shall be willing in the day of thy power," and commentators have inferred from this language, that God, by arbitrary power, forces the volitions of his people, and compels them to be willing. But reason holds every man morally responsible, and refuses to accept either credit or discredit for volitions or action not original in man's own independent will, and the thought of commentators, though seeming to find sanction in the words of the inspired poet, must be errant and not in harmony with the di-

vine thought.

But commentators who teach the passiveness of the human will and its enforced subjection to the Divine will, draw their strongest argument from the history of Pharao in that wonderful drama which prefaced the exodus of the children of Israel out of Egypt.

The story runs thus: The Lord commissioned Moses to demand of Pharaoh the release of his chosen people, and at the same time assured him, saying, I will harden his heart that he shall not let the people go. Then follows the history of twelve successive plagues, each of which caused the heart of Pharaoh to relent and promise to let the people go. But God again, and again, and again, hardened Pharaoh's heart, and caused him to go back on his promise and refuse to let them go, until finally the work of the destroying angel created a panic, which set on foot the hosts of Israel in a march toward the Red Sea, when God again hardened the heart of the Egyptians, the whole rank and file of whom started in pursuit to witness the miraculous deliverance of the chosen people, and to avert the doom which was prear-

ranged in the counsels of Heaven. Every act in the drama was apparently necessitated of God as part of the Divine plan. Each actor was acting under the irresistable will of God. And yet the same commentators hold Pharaoh responsible for his disobedience by resorting to the old paradox of Divine Sovereignty on the one hand, and man's free agency on the other, to reconcile, which calvinistic theologians have in vain exhausted all their resources time out of mind.

Reason revolts at the whole theory and puts us upon a dilemma, one horn or the other of which we must choose. Either the story is untrue, or else the language must be so modified as to relieve it of the gross absurdity of compulsion on the part of God, and moral responsibility on the part of Pharaoh.

If God arbitrarily hardened Pharaoh's heart that he should not let the people go, and then brought retribution upon him for the disobedience that himself had instigated, then there is no language, or logic, or device under Heaven that can reconcile the theory with the known truth that righteousness and justice are the habitation of

his throne, and that mercy and truth are the stability of his empire. It involves an absurdity at which all the instincts of the rational soul revolt, and compels a solution of the language of history which shall conform it with the known laws of reason. "Come, now, let us reason together." God is infinite in his being. He is subject to none of the limitations of time or of space that circumscribe our purposes. We who live in time, and whose experiences are all a succession of events related to each other in the order of past, present and future, do not understand the vast scope of the Infinite mind who lives in one eternal present. We who can occupy different positions in space only in successive periods of time, do not readily comprehend how infinity can occupy all positions in space at the same time. God, who lives in absolute space is independent of the measurements which we apply in the subdivisions of space. He is also independent of calendars and chronometers, by which we fix dates in time. As he is everywhere in infinite space, so he is in infinite duration. Of himself he never speaks in the past or future tense. He

never says I WAS yesterday, or I WILL BE to-morrow. God IS to-day he is forever. He is no older now than at the dawn of creation. He will be no older at the end than at the beginning of time. "To him there's nothing old appears. To him there's nothing new." If all the experience of our three score and ten years could be condensed into one day then one day would be to us as three score and ten years. We should be as young at the end as at the beginning.

With God, "a thousand years are as one day, and one day as a thousand years," then why not ten or a hundred thousand? He lives in all eternity, the whole of which is present reality. Gethsemane IS with God. A present fact when Adam was created, a present fact now. It never WAS. It never WILL BE. It always IS.

Without this understanding of God's ubiquity and his independence of time making it true that all duration is to him as one day, and one day as all duration, it is impossible to interpret the Bible so as to escape fatalism on the one hand, and entire freedom from moral responsibility on the other.

But there is a better and truer conception of revealed truth. Be it conceded that man is just as independent in his volitions as God is. Be it conceded that no events are future with God; that every act and purpose of every man, with all their consequences, are present realizations, and in his mind are matters of history, long before known in time, then it is plain that God can talk about them as matters of history long before the parties to them were born. That is what is meant by living in eternity. It is as if time were annihilated. God's knowledge is independent of time. With him there is no succession of days, and years, and cycles. It is "he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers that stretcheth out the heavens as a curtain and spreadeth them as a tent to dwell in." He is outside of the diurnal and annual revolutions that make our calendar. He is independent of all time and lives in all eternity. But though so high and so ubiquitous, he saith, "to this man will I look even to him that is poor and of a contrite spirit and trembleth at my word." Such a man was Moses; putting

himself within the limitations of time and space in which Moses dwelt, he spoke to him in language, and employed modes of thought that a finite mind could understand.

When he said to him, I will harden Pharaoh's heart, that he will not let the people go, concede the thought that the events about which he talked as in future time, were as actual history already accomplished in his mind. To God there is no past; there is no future, but eternity is all present to him. Then, what is prediction to Moses is to himself actually transpiring now.

When he tells Moses I will harden Pharaoh's heart, it is all the same as if he had said, you can rest assured of this one thing, Pharaoh's heart will be hardened, and he will not let the people go, I will be responsible for the fact, for with me it is an accomplished fact, but with you a future event. God does not predict future events because he has predestinated them, but because all events are present to his infinite comprehension. If men are doomed to evil it is by reason of their own voluntary choice and not by reason of any necessity growing out of God's foreordination. If

the language of the Bible teach a different lesson it is because of the human element in revelation which fails often, because human, to be a true vehicle of the divine thought. It is the office of reason which is no less inspired of God than the sacred oracles, to discern below the verbage of human speech the spiritual message which alone is profitable for doctrine, for reproof, and for instruction in righteousness.

Moses was commissioned to go and reason with Pharaoh who held under the yoke of bondage a million, less or more, of the children of Abraham, whose redemption, according to promise, was about to be accomplished. The sudden emancipation of such an army of slaves by voluntary act on the part of the King was too much to be expected, and Moses was forewarned of the desperate resistance with which his message would be met. God could not make the King willing in the day of his power by any moral necessity. He is supreme over nature. He could obstruct, and cripple the purposes of the King, and bring sudden destruction upon him by natural causes, but he could not crush his will or compel his obedi-

ence. He could drown the old world in a flood of waters, and stamp out their wickedness. That is one thing. To compel their volitions and make them willing to obey him is quite another thing. He could commission Noah, a preacher of righteousness, to reason with them. That is the utmost that God can do to turn men unto righteousness.

The Apostle Paul preaches the doctrine of election in the ninth of Romans, where he combats the Jewish notion that salvation belongs to the house of Israel exclusively, and vindicates the chances of the Gentiles on the condition of faith.

"He will have mercy on whom he will have mercy," and the Jews have no more claim to mercy than the Gentiles. "He will have mercy on whom he will have mercy, and whom he will be hardeneth." If this language means that God arbitrarily hardeneth some, and makes them vessels for destruction, it contradicts not only the known laws of reason but the plain declaration of other inspired writers. "For God is not tempted of evil, neither tempteth he any man. But every man, when he is tempted, is led away

of his own lust and enticed."

And though the language seems to indicate passiveness on the part of men, like clay in the hand of the potter, who makes one vessel to honor and another to dishonor, it cannot mean more than the right of God to be impartial in showing mercy. The Jew has no right to honor because he is a Jew. He is made of the same clay as the Gentile. The question of honor or dishonor depends not on nationality but on faith. And on that condition the potter can make the outcast Gentile a vessel unto honor.

But leaving this much mooted and much abused subject, let us reason together for a moment upon the subject of atonement.

The writers of the Old Testament conceive of God as one like unto themselves, and of his judicial dispensation like that of a human ruler. He is represented as an angry God threatening vengeance upon his disobedient subjects, and "visiting the iniquities of the fathers upon the children unto the third and fourth generation." And commentators by literalizing and materializing the metaphors of Scripture which

are largely impregnated with the human element and without the aid of reason, fail as a vehicle of the divine thought, reduce the divine jurisprudence to the level of a human court, and the spiritual retribution consequent on disloyalty of heart to the Divine Government, to the phenomenal punishment which a human court inflicts as atonement for overt crime and as a terror to evil doers. Overt transgression is the only transgression of which a human court can take cognizance. But the judgment seat of God is all out of human sight. It is fixed in the soul itself, and its retributions are unseen and spiritual, due not only to the culprit in prison convicted of overt crime, but to multitudes exempt from all phenomenal penalty, but who, by looking to lust, by indulging in hatred, in covetousness, in spiritual wickedness of any kind, have committed adultery, or murder, or idolatry in the heart. The penalty goes with the spiritual motive as a natural sequence, and in the divine court the unseen motive is the only thing on trial. As the motive is unseen and spiritual so is the penalty.

But commentators who materialize the divine

jurisprudence must needs incorporate into their theological systems a phenomenal penalty. The law has been broken, and the dignity of the Law Giver can be vindicated only by the retaliatory pain of the transgressor. Either he or his substitute must suffer penalty as the condition indispensable whereupon God can be just, and justify the sinner. So the good Savior, the immaculate Son, holy, harmless, undefiled and separate from sinners, is subjected to a malefactor's death in order to satisfy the broken law and vindicate the Divine honor. Then follows the song:

"There's nothing great or small
That's left for me to do,
Jesus paid it all—
All the debt I owe."

The gospel, according to Isaiah, says we have much to do. "Wash you, make you clean, put away the evil of your doings. Then your sins, though they be as scarlet, shall be as white as snow."

But some one will interrupt me here and say you are a moralist, you are going to be saved by your own good works, and not by the cross. Not

quite so, my friend. The cross of Christ means one thing to you. It means quite another thing to me.

When Damond volunteered to be a hostage for his friend Pythias under sentence of death, he did it to save Pythias, and if need be lose his own life in the undertaking. His motive was to save, not to suffer penalty. He was actuated solely by love to Pythias. To save him he was willing to risk the stroke of execution. Pythias, you remember, was faithful to his promise, and returned at the appointed time to suffer the penalty. This act of fidelity on his part, and of love on the part of Damond, so wrought upon the heart of Dyonicius, that he reprieved the prisoner and sent the two friends away rejoicing under the royal benediction. Jesus did not, like Damond, offer himself as a hostage to a King who was up in his wrath and must have a victim. The Father desired the pain neither of the sinner or his substitute. He wanted "all men to be saved and come to the knowledge of the truth," and he sent his son into the world as he sent the prophets before him to reason with the world, that the world

through him might be saved. Jesus tells us in plain language why he came into the world. "To this end was I born, and for this cause came I into the world, that I should bear witness to the truth," and as John says, to manifest the love of the Father. Says he: "I proceeded forth and came from God. And now ye seek to kill me, a man that has told you the truth which I have heard from God." His first sermon, which is the key note of the whole gospel, reasons of righteousness of temperance, and of judgment to come, "except your righteousness exceed the righteousness of the Scribes and Pharisees, ye can in no case enter into the kingdom of Heaven."

The great end of his mission was to strip from religion all its material investments and by pouring in a flood of spiritual light to expose the rottenness and perfunctory deadness of the dominant classes, both in church and state, and emancipate the human mind from spiritual bondage into the freedom with which himself makes free. He did not come to reconcile God unto the world. "God was in Christ reconciling the world unto himself." And he makes the same appeal, both in the Old

and New Testament. "Come, now, let us reason together" to the end, that your sins may be blotted out. Isaiah and Jesus come with the same message. They renounce alike the hollow ceremonials of religion, and demand the spiritual service of the heart.

Of this the ruling classes were intolerant and instigated the masses to cry out, "away with him, crucify him," and when the maddened throng had finished the cruel deed of murder, then, and not till then, did the voice of reason avail to break the obdurate hearts of the guilty parties, and mold them for salvation. The voice of reason was more irresistable in his death than in his life, and when no other power divine or human was able to turn them unto God, the flow of innocent blood which stained their souls, and the dying prayer for their forgiveness that greeted their ears, wrought out a result which no other power on earth or in Heaven could effect. Crest fallen, terrified and convicted through and through of a crime from which no other name under heaven among men could save them except that of the bleeding victim at their feet, they

wring their hands, and cry out in anguish of heart, "Men and brethren, what shall we do? Repent, and be baptized in the name of this same Jesus, for the remission of sins."

Thus it is that the blood of Jesus Christ cleanseth from all sin. It is no better than water spilt upon the ground unless it work out a spiritual result in the hearts of men. And atonement is nothing to us without consciousness that our sins make us "particeps criminis" in the guilt of "crucifying him afresh and of putting him to an open shame."

But when convicted of sin that is spiritually a thorn in his crown, a nail in his hands, and a spear in his side, then as we are won to him, as our only refuge, we can with deep meaning say, "I am saved by the blood of the crucified one. He was wounded for my transgressions. He was bruised for my iniquities, the chastisement of my peace was upon him, and with his stripes I am healed."

But once more. "Let us reason together" on the subject of the New Birth.

The moral transformation of the sinful soul

under a supernatural influence, is better realized experimentally, than explained theoretically. Every man who turns practically from a course of life that his conscience disrespects, to one that puts him in harmony with himself and with the known laws of righteousness, with a settled religious purpose to continue loyal to God and to his own moral convictions, has been born again in a practical sense. But the formula as Jesus states it to Nicodemus, is an abstruse metaphysical proposition as difficult to explain in terms of language, as was the recovery of sight to the man that was born blind. He could only say, whereas I was blind, now I see.

The common orthodox conception of religious conversion is that the subject of it is passive; that his spiritual blindness is natural, he was born blind, and as helpless of recovery as were the eyes of him that was miraculously restored to sight. And theologians philosophize about total depravity, and human helplessness, and supernatural relief, taking the condition of the man blind from his birth as typical of the spiritual condition of all men, and make out a plausible

theory, which is incorporated as a main item in the confession of the church.

But the New Testament has no sympathy with fine spun theories. It does not assume that men are born spiritually blind. One man was born ocularly blind, and Jesus, to convince the Pharisees of his own supernatural power, restored him to sight. The human race are not born ocularly blind. And the one man so born does not typify the moral condition of the race. A light shines in the soul of every rational being, and a voice divine says to every one, this is the way, walk ye in it. The New Testament always addresses men as responsible agents and tells them to work out their own salvation, and assures them that this is possible, for the reason that they don't have to work alone, for it is "God that worketh in them to will and to do."

The Divine Spirit surrounds us all as the air we breathe, and as atmospheric air vitalizes our bodies, so the Holy Spirit vitalizes our souls. But neither body or soul can be vitalized without voluntary action, and the Scriptures command action: "Wash you, make you clean, put away

the evil of your doings, work out your own salvation."

Neither the Prophets or Christ ever preached a new birth in answer to the question, what shall I do to be saved? Jesus never formulated the doctrine but once in all his earthly life. He preached as Isaiah, and as John the Baptist did. He reasoned like St. Paul of righteousness, of temperance, and a judgment to come. When inquired of by a certain lawyer what he should do, he referred him to the commandments as summed up in the Golden Rule which he illustrated by the parable of the Good Samaritan, and said, "go and do thou likewise." Take your example not from the Priest and Levite who passed by the man that had fallen among thieves, but take your example from the outlawed Samaritan with whom the Jews would have no dealings, who went to the man by the wayside despoiled of his money, of his raiment, and left wounded and half dead, set him on his own beast, took him to an inn and took care of him, going down into his pocket for the bottom penny to pay for the care of him in his absence when he went away. "Go,"

said he, to the lawyer, "and do thou likewise."

And to the young ruler who had kept all the commandments from his youth up, he said, "Sell that thou hast and distribute to the poor, and thou shalt have treasure in Heaven." He did not tell either of these men "ye must be born again," but "love thy neighbor as thy self." And the Epistles of Paul emphasize the same conditions of discipleship. "That they do good that they be rich in good works ready to distribute, ready to communicate," that is, be socially friendly with their neighbors.

When John preached the baptism of repentance, he said nothing of the new birth, but told all to "bring forth fruits meet for repentance." And when they asked specifically "what shall we do," he said, "let him that hath two coats give to him that hath none, and he that hath meat let him do likewise." When the publicans who had a bad reputation for extortion asked, "what shall we do," he told them to "exact no more than was due." And when the soldiers asked the same question, he told them to "do violence to no man, and be content with their wages." In

the language of the Prophets: "Cease to do evil, learn to do well. Do justly love mercy and walk humbly with thy God."

In all this he does not ignore the work of the Holy Spirit though he says nothing about it. He speaks to them as if there were no Holy Spirit, knowing full well that every right volition is reinforced by the voice divine in the soul. Once, and only once, did Jesus formulate the mysterious postulate of the new birth.

Nicodemus, a Pharisee of the Pharisees, a ruler of the Jews, holding the highest rank in the councils, both of Church and State, eminent alike for his learning and his personal purity, came by night to Jesus to reason with him, and to confess that he was convinced of his divine mission. "We know that thou art a teacher come from God."

In this case Jesus must needs get a purchase under the self righteousness of the Pharisee, who had kept all the commandments and could defy criticism of his outside life, tried by the law of the Pharisees. He was a gentleman of culture, and Jesus could do no less than reciprocate his cour-

tecy. If he had said to Nicodemus, "wash you, make you clean, put away the evil of your doings," it would have been an impertinence. If he had said to him as he said to the lawyer, keep the commandments and thou shalt live, it would have been as ill timed as to exhort the Lord Bishop of London to respect the Rubric. On the outside of his life Jesus could not propose amendment without doing violence to the rules of common courtecy. Hence avoiding invidious comparison between the religion of Nicodemus which was ceremonial and legal, with that spiritual religion which begins in the heart, and whose beatitudes are all unseen and spiritual, he exhorts to no religious duty, but proceeds to enunciate a principle that underlies all true religion, without the practical operation of which true religion is inconceivable. The aphorism under which it was propounded was a surprise to Nicodemus, but it opened the way to the conversation that followed, without seeming protrusive.

Jesus mentions two elements as conditions of the new birth. "Except a man be born of water and of the Spirit he cannot see the kingdom of

God." By some, this is supposed to refer to the rite of Christian baptism, and such make that rite a condition of the new birth. But water baptism is not the thing referred to. Nicodemus had been born of water. He was a clean man. He had practiced all the ceremonial purifications known to the Levitical code, and in these ceremonial rites his religion ended. External rites were a matter of conscience with him. He verily thought he ought to do them, hence for him, it was right to do them.

This, as one condition of a satisfactory frame of mind, ought he to have done. If conscience impelled him to fast twice a week and pay tithes of all he possessed, to offer incense and make many prayers, this ought he to have done, but not to leave the other condition of the new birth undone. Except a man be born of water, be externally blameless, and also of the Spirit, that divine unseen life giving power without the controlling guidance of which all ceremonial rites become hypocrisy, he cannot see the kingdom of God. Nicodemus with all his wisdom, could not understand it. He had never learned this great

lesson in Christian ethics. With consummate adroitness Jesus led him along step by step through the maze of his self-righteousness until he prepared his mind for the fundamental doctrine of faith, without which, with however much of outside legal religion, it is impossible to please God, or experience the new birth. "As Moses lifted up the serpent in the wilderness, even so must the Son of Man"—the living embodiment of all law, who is "the way, the truth and the life, be lifted up, that whosoever believeth in him, should not perish but should have eternal life."

But Jesus never belabored the inquiring sinner with the mysteries of the new birth. When Zaccheus, the publican, conscious of his guilt and anxious for his soul, climbed up into a tree to see Jesus over the heads of the people that thronged him, Jesus did not say to him, "ye must be born again," but ordered him to "come down for this day I must abide at thy house." So he went home with Zaccheus to accept his hospitality and to reason with him to "do justly, to love mercy, and to walk humbly with God," while the Pharisees pointed at him the finger of scorn saying,

"he eateth with publicans and sinners." But Zaccheus was born again, probably without ever having heard a word of the theorem of the new birth. For he said, "behold Lord, I give half my goods to the poor, and if I have wronged any man by false accusation, I restore him four fold."

He did not tell the harlot, whom the people were about to stone to death, "ye must be born again." He told her to "go and sin no more."

And that is the way to preach the gospel. The way the Prophets, the Apostles, and Christ himself preached. And the Church, after wrangling for centuries over doctrines and dogmas, and creeds, after subdividing itself up into rival factions, and warring parties, a spectacle over which angels weep and devils rejoice, is learning in this latter day of progress, to stack their arms as denominational sects, to furl their banners written all over with obsolete and contradictory symbols, and spread to the breeze the banner of the cross bearing the golden rule of the "Prince of Peace," in letters of living light, and under this glorious ensign to martial Christian hearts out of all sects. ranks and parties of the people, in battalions of

divers Christian organizations. The Y. M. C. A's., the Y. W. C. A's., the Y. P. S. C. E's., the Epworth Leagues, and many other forms of Christian action, into which young men and maidens, boys and girls, fathers and mothers, enter without shiboleth, password or regalia to "fight the good fight of faith, and lay hold on eternal life," counselling all of every age to break off their sins by righteousness and their iniquities, by showing mercy to the poor, as saith the Prophet Daniel. That's the only theology of the young men's Christian Association and other societies of Christian endeavor. It's the only theology of Christianity. "Show mercy to the poor. Love God with all thy heart, and thy neighbor as thyself." That is righteousness, and whosoever obeys that, breaks off his sins, is born of the Spirit, shows mercy to the poor in which all divine religion culminates. In the day of judgment no mention will be made of any other theology. Then we shall hear nothing about the new birth, about atonement, or trinity, or divine sovereignty, or baptism, or apostolic succession. The only question raised will relate to the sole virtue of SHOW-

ING MERCY TO THE POOR. The poor will then have changed places with the rich, with the aristocracy, with the masters and haughty money kings. The poor will then be on the bench speaking through the lips of "the Son of Man" himself. "I was hungry, thirsty, naked, sick in prison, and ye on the right hand showed mercy to me. Come ye blessed." While ye on the left hand showed me no mercy, "depart ye cursed." But did we not build the sepulchers of the Prophets; did we not build cathedrals and colleges, "and in thy name cast out devils, and do many wonderful work." This ought ye to have done, and not to have left the other undone. Under the very eaves of your cathedrals and colleges abide squallor, hunger, cold, nakedness, and the extremes of human woe. You looked on the victims of poverty and passed by on the other side. "Depart from me, I never knew you."

There was one class, and only one to which Jesus said, "ye must be born again." To all others he preached love to God, and mercy to the poor. He said he came not to call the righteous but sinners to repentance, and to sinners he said,

"go and sin no more." But to the Pharisees, of whom Nicodemus was a representative type, he said, "ye must be born again." We never hear him inveigling against any other class. He came to seek and to save sinners with whom the Pharisees could have no dealings for fear of contamination. But the Pharisees, Scribes and Doctors were so righteous, so very orthodox, religiously precise and socially exclusive, that they were absolutely outside of the pale of his grace. He could do nothing for them without that radical supernatural reconstruction of moral character which he designates the new birth. So dead were they to the elementary virtue of Christian morality, that there seemed to be no terms sufficiently expressive by which to indicate his holy indignation.

"But woe unto you, Scribes and Pharisees, hypocrites, for ye shut up the kingdom of Heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in.

"Woe unto you, Scribes and Pharisees, hypocrites, for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are

within full of dead men's bones, and of all uncleanness.

"Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity."

Such were the men to whom Jesus announced the doctrine of the new birth. To publicans and harlots, and self-convicted sinners, he opened the way to the new life without any mysticism. "Go and sin no more," and ye shall have treasure in Heaven. But the Pharisees, the sanctimonious religionists, they must be born again.

Well, the Pharisees are not all dead yet, and hence the doctrine of the new birth is not obsolete.

The subdivision of the church universal into separate organizations adapted to the traditional modes of thought and action of different nationalities and civilizations, is as natural and as useful as the subdivisions of military or of educational methods. That is one thing, while sectarianism, which holds everything subordinate to the numerical strength of our church, and to the predominence of our creed and our forms of wor-

ship, is quite another thing. There may be more Pharisees in some sects than in others. In all the churches there are undoubtedly some as obnoxious to reproach as those whom Jesus denounced, "who neither enter the kingdom of Heaven themselves, nor suffer those that are entering to go in." What is it that keeps so many good people out of the church—people of conscientious respect for the truth as it is in Jesus—whose moral character no stain of dishonor ever defiled, and if in the church, would religiously avoid every act that could by any means dishonor a Christian profession?

All such people outside of the church would not render the same reason for withholding their names from its roll. But it is safe to say, that if in the policy of all the sects, they could see nothing but an honest purpose to "break off their sins by righteousness, and their iniquities by showing mercy to the poor," that the majority of good men would not, as now, be outside the pale of the church. Thomas Jefferson in his lifetime, was counted an infidel, and orthodox writers classed him as such in history. But this is the testimony

which, with his own hand he put on record: "I consider the doctrines of Jesus as delivered by himself, to contain the outlines of the sublimest system of morality that has ever been taught; but I hold in the most profound detestation and execration, the corruptions of it which have been invented by priestcraft, and established by kingcraft, constituting a conspiracy of church and State against the civil and religious liberties of mankind." It was not the doctrines of Christ that repelled Jefferson from the church, but the iniquity of the Pharisees, which put in his mouth the reproaches of John the Baptist, who denounced them as a generation of vipers. And so long as the church continues to house Pharisees, who, blind to the real and only true end of religion, carry on schemes of propagandism for personal grandeur and sectarian glory, no marvel if good men withhold time, talent and money from its support.

A thousand million of the human family are dragging out a forlorn and hopeless existence for lack of the bread of God that giveth life unto the world. Jesus Christ commissioned his disciples

to go into all the world and say to the victims of moral depravity, suffering the bitter consequences of their own sins, "come, now, let us reason together. Break off your sins by righteousness, and your iniquities by turning unto the Lord, though they be as scarlet, they shall be white as snow, and though they be red like crimson, shall be as wool."

How pitiable the poverty of the church's pretensions that wastes its time and its golden opportunity to show mercy to the poor with years of fruitless labor to revise an obsolete creed which bears no more relation than the Talmud to the moral amelioration of mankind; and in the institution of heresy trials against her best and wisest men because of their search after new and more rational interpretations of the divine word.

But heresy trials are no new thing. The class to which Jesus said, "ye must be born again," were the original inventors of heresy trials, and Jesus himself was the first victim of their lawless clamor, "away with him, crucify him." Their progency have been in the church ever

since giving validity to inquisitions, to persecutions, to the fires of the stake, to the cruelties of the scaffold, and in later times to ostracism and ecclesiastical tyranny. And except the men of this class be born again, be new created in all the spirit and temper of their minds, they cannot see the kingdom of God, but will continue to be a stone of stumbling and rock of offense in the way of those that would enter therein, and a hindrance to the car of religious progress laden with light and salvation for the perishing sons and daughters of woe everywhere.

The late Dr. Bushnel of the Congregational Church, one of the purest men of New England, and as a theological scholar and writer without a rival, and the eminent Dr. Briggs of the Presbyterian Church, are representative victims of heresy trials, and of pharisaic intolerance in our own time, in whose experience we can read the tribulation of hundreds of humbler and loss notorious, but clear headed and conscientious preachers, who for the sin of searching after truth as for hid treasure between the lines of the Bible under the guidance of reason, have suffered less of

standing and usefulness at the hands of a class of men in the church who always turn a deaf ear when the appeal is made, "come, now, let us reason together," and persist in cramming down the throats of the people theologic dogmas at which all the instincts of the rational soul revolt, and which the Bible spiritually discerned contradicts.

This is what keeps good men out of the church and hinders the reign of truth and righteousness in the earth more than all the crimes of depraved men, and the sophistries of infidel writers combined.